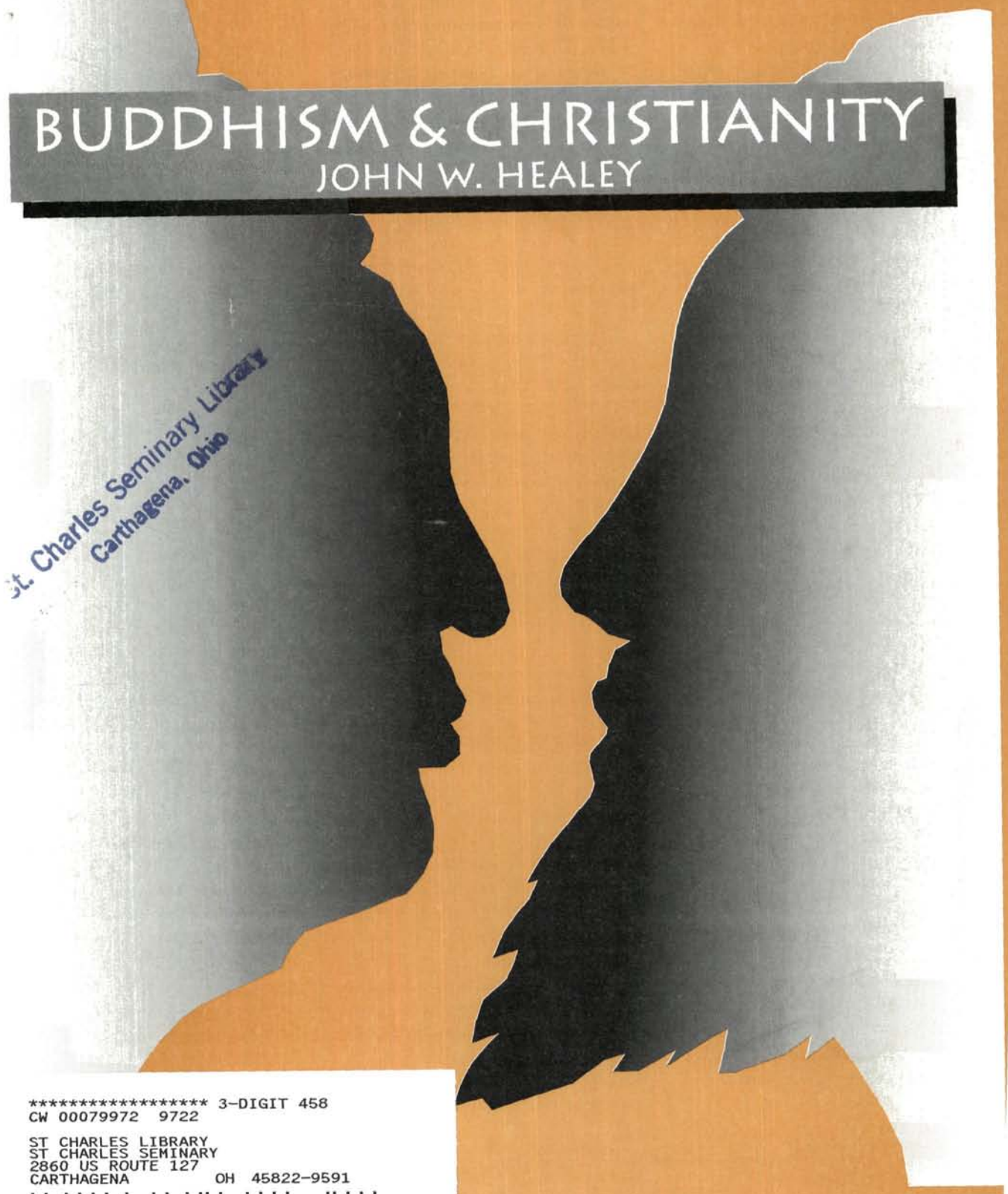
$2.25

January

# COMMONWEAL

## BUDDHISM & CHRISTIANITY

JOHN W. HEALEY



St. Charles Seminary Library
Carthagena, Ohio

********** 3-DIGIT 458
CW 00079972 9722

ST CHARLES LIBRARY
ST CHARLES SEMINARY
2860 US ROUTE 127
CARTHAGENA OH 45822-9591

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

## To the Editors

### New tactics for labor

Kelly Candaele and Peter Dreier provided an insightful analysis of organized labor's successes in the 1996 election ["Labor's Growing Pains," December 20, 1996]. The most significant aspect of labor's activities, however, was not the amount of money spent (business groups still outspent labor unions by 7 to 1), nor the defeat of nineteen antilabor incumbents. The real story is the entirely new approach the labor movement developed to appeal to working families.

The unions of the AFL-CIO, including the International Union of Electronic Workers [IUE], abandoned the strategy of distributing lists of labor-endorsed candidates to our members. Instead, working families were given the voting records of incumbent members of Congress and their challengers on the minimum wage, health care, education, tax fairness, retirement security, and other issues of direct concern to them.

On top of that, labor initiated new programs such as the IUE's Legislative and Political Institute, which conducted one- to three-day seminars giving previously disaffected blue-collar workers the skills and confidence that enabled them to reenter the political world. Graduates of the institute became shop floor activists who lobbied members of Congress, holding them accountable to workers' concerns, and organized their co-workers for political action.

At a time of declining civic involvement, hundreds of thousands of union members took part for the first time in rallies, conferences, bus tours, precinct walks, leafleting, phone banks, and voter-registration drives. The AFL-CIO Working Women's Initiative alone involved more than 35,000 union women in some 300 events. While 8 million fewer Americans voted in the 1996 presidential election than in 1992, 2.3 million more members of union households went to the polls.

Candaele and Dreier are right that this new energy must now be focused on organizing more workers into unions. But we have won the first battle by making those that work in America's factories, offices, and shops feel that their voice counts in their government.

EDWARD FIRE
*Washington, D.C.*

*The writer is president-elect of the International Union of Electronic Workers, AFL-CIO.*

**CORRECTION** ■ Because of an editing error, Bill Bryson was incorrectly identified as the fiction editor of the *New Yorker* in our December 6 issue. Bill Buford is the *New Yorker*'s fiction editor.

### Don't declaim, discuss

Peter Feuerherd makes an important point in "Pulpit Politicking" [December 6, 1966]. Using the pulpit for political party advocacy can and will backfire. My suspicion is that such misuse of the pulpit is often tied to neglect of the local church's catechetical resources. "Oughts" and "shoulds" are easy to dispense; thoughtful communal reflection on current dilemmas is a bit more difficult.

As group reflection on the implications of faith for current issues, catechesis invites people to come, examine, reflect, and decide about the kinds of issues so vital on Long Island this past October and November. Had "pulpit partisans" offered parishioners a chance to examine Catholic social teaching as a guide in making up their own minds on public policy choices, they would have honored intelligent discussion and decision making as key elements of catechesis. Toward the end of last summer, Cardinal Roger Mahony recommended such discussions for all parishes in the Archdiocese of Los Angeles as a way of preparing for the elections.

Of course, it is much easier to declaim from the pulpit than to prepare an evening session of reflection for adults.

MICHAEL WARREN
*Jamaica, N.Y.*

### An eye by blind chance?

Chet Raymo's admiring review of new books by Richard Dawkins and Stephen Jay Gould ["Critics' Choices," December 6, 1996] overlooks a few data, as did the authors, it seems to me.

Dawkins, Raymo says, demonstrates that so extraordinary a structure as the human eye can be produced by the accumulation of chance variations. "What makes Dawkins's argument so convincing," he says, "is his use of computers to create artificial worlds where chance variations and selections do in fact lead to artifacts that have the compelling look of 'design.'" Dawkins fashions an "eye" on a computer "using only random incremental variations and an algorithmic surrogate for natural selection."

But it is Professor Dawkins, an intelligent being, who directs the computer to use the "incremental variations" and the "algorithmic surrogate for natural selection." And that algorithm—like other algorithms or rules of procedure used in mathematics to solve recurring problems—is a human concept, and some human being must formulate, or choose, an algorithm to use as a stand-in for natural selection.

A computer, moreover, is a human construction, as are its components—metals, glass, rubber, plastic, boards, letters, numbers, wiring, electrical generators, and conductors. In the twentieth century, engineers and mathematicians devised ways of fashioning these elements into machines to apply concepts developed over 2,300 years by, among others, Aristotle, George Boole, and Claude Shannon. All this activity was inten-

*(Continued on page 4)*



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

FOUNDED 1924

# COMMONWEAL

January 17, 1997 / Volume CXXIV, Number 1

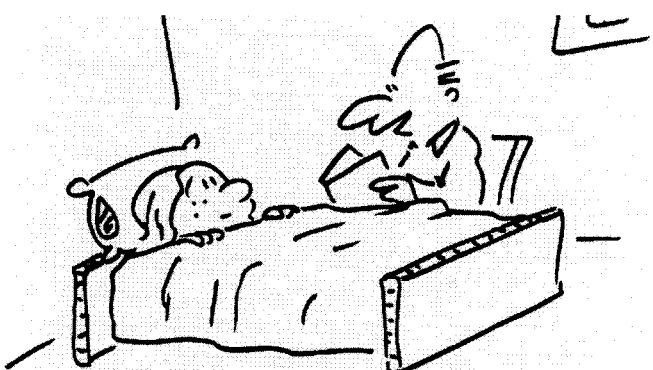
## UPFRONT

**Correspondence** *U.S. labor's electoral strategies; an argument for design; homosexuality and the priesthood; a model for church governance.* 2

**Editorials** *For sale: people* 5
*Pinocchio syndrome* 6

## SHORT TAKES

**New faces, same hat**
J. Bryan Hehir
*Steady as she goes is the best way to think of President Bill Clinton's new foreign-policy appointments.* 7



*"...So the prince and princess lived happily ever after, but elsewhere, fighting continued."*

**The spirit moves**
Edward L. Cleary
*Why Pentecostal churches are thriving in Latin America.* 9

## ARTICLES

**WHEN CHRISTIANITY & BUDDHISM MEET**
John W. Healey
*The Buddha can teach Catholics something about "the silence of God." An open letter to an Anglican nun.* 11

## POETRY

**Nothing Seems to Happen. Everything Sails**
Jean Gallagher 12

## THE LAST WORD

**The Dyer Avenue Express**
Francis J. Principe 31

## VERDICTS

### STAGE

**Taking Sides**
**Present Laughter**
Celia Wren
*From the theater of ideas to the sheer joy of performance, our reviewer finds Broadway in good shape.* 14

### BOOKS

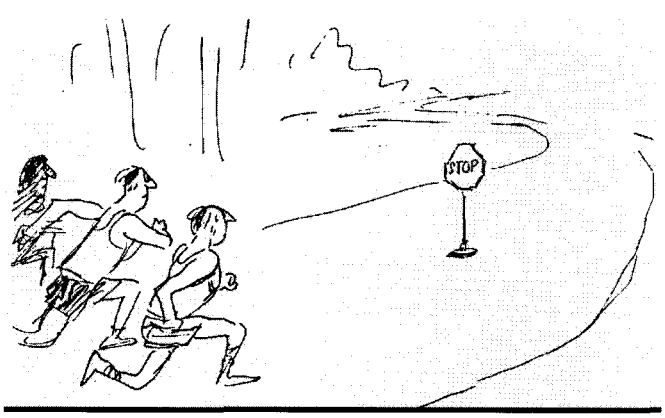
**His Holiness** *by Carl Bernstein and Marco Politi*
Richard P. McBrien
*The author of* Catholicism *judges the new biography of John Paul II a portrait well drawn.* 16

**Faith and Treason**
*by Antonia Fraser*
Bernard Bergonzi 18

**Encounters with Kierkegaard**
*edited by Bruce Kirmmse*
Gordon Marino 20

**Jewish Power** *by J. J. Goldberg*
Murray Polner 21

**Martyrs** *edited by Susan Bergman*
Bernard G. Prusak 23




**Going the Distance** *by George Sheehan*
Hugh O'Neill 24

**Religion booknotes**
Lawrence S. Cunningham 26

COMMONWEAL 15 Dutch Street, New York, NY 10038 • (212) 732-0800

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

(Continued from page 2)
tional, not random.

And what was the product of all this planned activity? Not an eye, but a model of an eye. Neither Professor Dawkins nor any other learned scientist has yet produced a human eye functioning in a human being. (Copulation doesn't count.) It is absurd to say that a model produced by intelligent beings demonstrates that a functioning reality superior to the model was produced not by design but by blind chance.

Professor Gould's contention that bacteria have as much right as human beings to claim primacy, or a greater right, because they are more numerous and enduring, seems like arguing that people of lesser intelligence are intellectually superior, because they are more numerous, to people of greater intelligence. And if longevity is a criterion of excellence, then Wordsworth, who died at eighty, was a greater poet than Shakespeare, who died at fifty-two.

Professor Gould uses "the spread of excellence among batters, pitchers, and fielders" to explain the decline in the number of .400 hitters in major league baseball (and thereby to debunk the idea that human beings exemplify progress in biological development). That is a singular view. Expansion of the major leagues from sixteen to twenty-six or more teams has put players in the majors who, forty years ago, would have spent their playing years in the minors, or taken up real estate sales. Further: The recent emphasis in baseball has been on hitting home runs, and a batter swinging for the fences is unlikely to hit safely 40 percent of the time. Only about thirty players have done that in the 120 years of major league play. If a player is earning $1 million dollars a year for hitting .290, why try?

Professors Dawkins and Gould are devout apostles of the untestable and therefore unscientific faith that chance is all.

JOHN MAHER
*Chicago, Ill.*

## Hormones aren't all

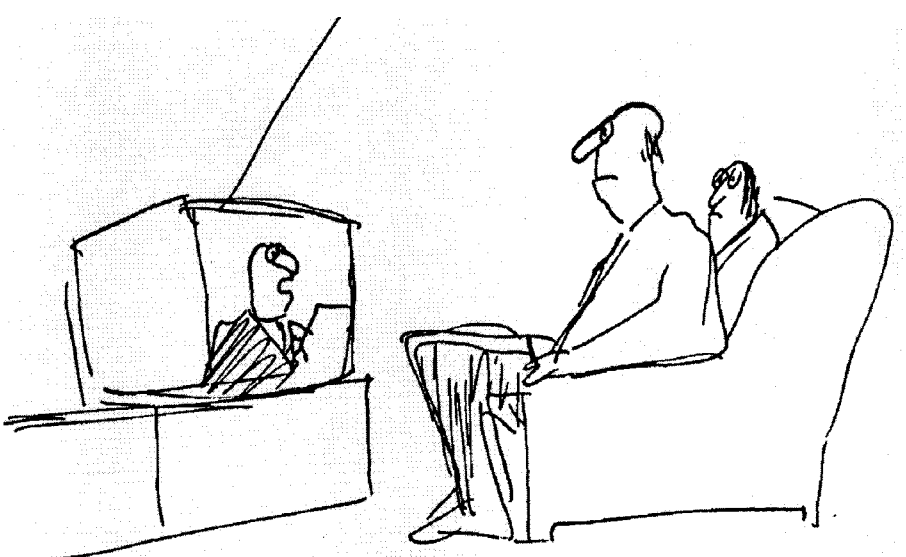
Reading John Shekleton's "Homosexuality & the Priesthood" [November 22, 1996], I was reminded of a comment that a priest friend of mine offered during a recent dinner: "A lot of guys go into the seminary to sacramentalize their isolation." Shekleton's story is a case in point. He readily admits that as a gay youth his awareness of being an "outsider" led him to choose the priesthood. Nothing too disturbing in that, for most servants of God feel themselves to stand a bit apart from society. Yet, there is a prejudicial narrowness about his presentation that I do find unsettling. It is a bias to sexualize, without discretion, all of human life and experience.

Shekleton remarks that his contemporaries find it less surprising that he is homosexual than that he was once a celibate priest, for at least "[b]eing gay is still being a searcher for love and intimacy." I thought this surprising—and annoying—for its shallow view of celibacy as a cessation of longing for love and intimacy. I consulted a group of my own contemporaries, asking them the same question: "Which do you find more difficult to comprehend, a gay man or a man who has vowed celibacy as a priest?"

Admittedly, my "survey" is no more scientific than Shekleton's; still, the result overwhelmingly challenges his observation. More to the point, in no way do my contemporaries liken an ordained celibate to a "Vulcan" being. I can understand that Shekleton found his life as a celibate priest an alien experience; however, perhaps fewer than he imagines share the lens he looks through.

Second, his narrative focuses on an early fascination with color, movement, and mystery, all of which he interprets as exemplifying his gay sexuality and as marking him especially for the priesthood. I fail to see the necessity in these connections. A sensitivity to color (or, I suggest, to music or language) is no sure sign of sexual preference, nor is taking pleasure in graceful movement or being struck by the power of ritual *per se* an indication of homosexuality. They may simply mark one as an aesthetically sensitive person—and, in our highly functional and pragmatic culture, that may be enough to inculcate

(Continued on page 29)



***"Thousands of computers went on a rampage today causing havoc in at least a dozen cities across the country."***



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

**STAFF**

*Editor:* **Margaret O'Brien Steinfels**
*Managing Editor:* **Patrick Jordan**
*Associate Editor:* **Paul Baumann**
*Production Editor:* **Jacqueline Dowdell**
*Senior Writer:* **Robert G. Hoyt**
*Business Manager:* **Richard Haas**
*Poetry:* **Rosemary Deen**
*Design:* **Emil Antonucci**
*Screen:* **Richard Alleva**
*Media:* **Frank McConnell**
*Columnists:* **John Garvey, Abigail McCarthy, David R. Carlin, Jr., Sidney Callahan**
*Intern:* **Bernard G. Prusak**
*Staff:* **Harriette Balsky, Carmen P. Alava, Sandra Smith**
*Advertising Manager:* **Ruth E. Taylor**
*Publisher:* **Edward S. Skillin**

*Commonweal*, [ISSN 0010-3330] A Review of Public Affairs, Religion, Literature, and the Arts, is published biweekly except Christmas/New Year's; and monthly July and August, by Commonweal Foundation, 15 Dutch St., New York, NY, 10038. Telephone: (212) 732-0800. Display advertising correspondence should be sent to Ruth E. Taylor, 11 Graffam Rd., So. Portland, ME 04106 (207) 799-4387, classified advertising correspondence to 15 Dutch St. POSTMASTER: Send address changes to Commonweal, 15 Dutch St. New York, NY 10038.

*Commonweal* is indexed in Reader's Guide to Periodical Literature, Catholic Periodical Index, Index of American Periodical Verse, Book Review Digest, and Book Review Index. Microfilm from Vol. 1, 1924, to current issues available through University Microfilm, 300 N. Zeeb Road, Ann Arbor, MI 48106 and on Microfiche from Bell & Howell, Wooster, OH 44691. *Commonweal* articles also are available at many libraries and research facilities on CD-ROM and in electronic data bases. Serials Data program No.: ISSN 0010-3330. Periodicals postage paid at New York, N.Y., and at additional offices. Copyright © 1997 Commonweal Foundation. Single Copy, $2.25. Yearly subscriptions, U.S., $44; Canada, $47; foreign, $50. Special two-year rate: U.S. $75; Canada, $81; foreign, $87. Annual rates for air-mail delivery outside U.S.: Western Hemisphere, $84; Europe, $89; other parts of the world, $99. All Canadian and foreign subscriptions must be paid in U.S. dollars by International Money Order or by check on a U.S. bank.

*Illustrations:* Cover, p. 32, Emil Antonucci; pp. 3, 9, 11, 18, Baloo, Rothco; pp. 3, 4, 14, 28, Ross, Rothco; p. 7, Schwadron, Rothco; p. 16, Blaine, Rothco; p. 20, Jean Charlot; p. 24, Mitro, Rothco; columnist portraits, Elaine Mills.



# For sale: people

The Swahili word for slave is *mtumbwa*. The Arabic is *abd*. Both words are heard with growing frequency in Africa. Once again chattel slavery is flourishing on a continent long scarred by such crimes.

In December the UN Human Rights Commission reported that thousands of ethnic and religious minorities in Sudan are being sold into slavery as part of a Sudanese state-sponsored war policy. Sudan, Africa's largest country, has been embroiled in a brutal—but, in the West, forgotten—civil war for fourteen years. Since 1989, when a military coup installed an Islamic theocracy in Khartoum, the government has sought to impose strict Islamic practices on the tribes and peoples of this vast country, including those of the southern third, many of them Christian, who resist Islamic rule.

Last March, after returning from a trip to Sudan, the Reverend Louis Farrakhan declared his support of the Khartoum regime and challenged the U.S. media to substantiate persistent reports that Sudan was imposing slavery on the country's Christian and animist minorities. Partly as a result of the Farrakhan challenge, the media dispatched reporters who have now clearly documented the practice.

The Sudanese civil war—one that at times has been as bloody for its infighting among factional and tribal forces as for the brutality of Khartoum's methods—has claimed more than half-a-million lives and displaced another 3 million persons. Unlike Rwanda, Sudan's vast migrations have not been shown on TV. The slavery issue, now confirmed by mainstream news agencies and international human-rights groups, is beginning to bring the calamity of Sudan to the world's consciousness.

The *Baltimore Sun*, NBC News, Amnesty International, Christian Solidarity International of Geneva, the U.S. State Department, and the UN have all provided evidence of the Sudanese government's role in the slave trade. As a U.S. State Department report comments, Sudanese militia routinely steal women and children in the south, shipping them north to perform forced labor, and sometimes exporting them for sale in Libya and other countries. Two years ago, Anisia Achieng Olworo, a Sudanese Christian, told *Catholic New Times* of Toronto that women and children were being sold at $35 a head. Last year, Gaspar Biro, the UN's special *rapporteur* on Sudan, informed the UN Human Rights Commission that slavery was one of Khartoum's weapons of war and that children were being sold for as little as $15. At the same time, Bishop Macram Max Grassis, a spokesman for the Catholic bishops' conference of Sudan, confirmed that some 30,000 people from his own diocese in the Nuba Mountains had been enslaved. And last year Kevin Vigilante, a physician at Brown University who had led a fact-finding trip to Sudan for the Puebla Institute, told a U.S. House joint subcommittee that slavery in Sudan is "one of the most shameful if hidden atrocities of our times."

To ferret out the facts, the *Baltimore Sun* dispatched Gregory Kane and Gilbert Lewthwaite. Reporting from the scene, their three-part series ("Witness to Slavery," June 16-18, 1996) tells how Khartoum's unpaid militias stream south by train, pillaging as they go, and then transport slaves back north for sale. The reporters accompanied members of Christian Solidarity International who made contact with



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

go-betweens and paid inflated prices (up to $500) for the release of young boys. In December, this time using graphic documentary footage, NBC's "Dateline" told much the same story. With the dramatic beauty of Sudan as a backdrop, Sara James narrated how families are torn asunder and how parents then search desperately for their stolen children. According to James, "we discovered eyewitnesses to slavery everywhere." NBC presented some of them, and pictured the mutilated bodies of escaped survivors. When shown this documentary evidence, Sudan's ambassador to the United States, Mahdi I. Mohamed, responded feebly on camera: "It cannot happen. That is contrary to the policy of the government." But it is happening; and it is the Sudanese government that is behind it.

In a recent syndicated column (*see, National Review*, December 23, 1996), William F. Buckley, Jr., asked rhetorically whether there were any acts of an intracountry nature for which a national government ought to be forced to forfeit its sovereignty, at least temporarily. Countries that practice egregious human-rights violations forfeit their authority, Buckley argued. He suggested that in such cases an international force, modeled on the French Foreign Legion, was needed to enforce UN-initiated indictments.

In the meantime, the Puebla Institute has called on the UN to post a network of human-rights monitors in Sudan. It has also urged the International Monetary Fund to withhold support intended for Sudan until human-rights violations are ended. The United States Catholic Conference has called for an effective arms embargo against all belligerents in Sudan's civil war, and has asked the U.S. government to take the lead. At a grassroots level, fledgling abolitionist groups are springing up in the United States to spread the alarm. In New York last month, the Abolitionist Leadership Council—a group of clergy and civil rights advocates—called on President Bill Clinton to make the freedom of slaves in Sudan a top foreign-policy priority. As we begin a new year, it is sobering that, more than half a century after the Universal Declaration of Human Rights and 134 years after our own Emancipation Proclamation, trade in human persons continues and without protest from most of the world.

**MARGARET WILLIAMS, R.S.C.J.** ■ Last month Sister Margaret Williams, the daughter of *Commonweal*'s founder, Michael Williams, died at the age of ninety-four at the retirement home of the Religious of the Sacred Heart in Albany, New York. A distinguished scholar and author, with a master's degree in English literature from Oxford, Sister Margaret taught at Manhattanville College for thirty years. She wrote books on early English and published two books on her congregation, *Second Sowing* and *The Sacred Heart in the Life of the Church.* A third book on her congregation's work in Asia, based on the time she spent in Japan, is awaiting publication. May she rest in peace.

## PINOCCHIO SYNDROME

Thousands of men and women who served in Saudi Arabia, Kuwait, and Iraq in the course of the Gulf War have reported falling ill. Their symptoms—among them, chronic fatigue, joint pain, memory loss, headaches, digestive problems, and insomnia—are elusive and so far unexplained. Many suspect they were exposed to Iraqi chemical or biological agents. The Pentagon said no, and offered other explanations: the veterans were suffering from postwar stress, psychiatric disorders, hypochondria, or perhaps the effects of an experimental vaccine given to protect them *against* chemical and biological weapons. Pentagon officials persistently denied there was any evidence either at the time of the war in 1991 or after the fact that exposure to chemical or biological weapons had occurred. In May 1994 the secretaries of defense, veterans affairs, and health and human services told Congress in a joint letter that "there is no classified information that would indicate any exposures to or detections of chemical or biological agents."

Sound familiar? Defoliation strategies in Vietnam exposed tens of thousands of Americans and Vietnamese to Agent Orange, a highly toxic pesticide whose health effects were also dismissed by the Pentagon. For years after the war in Vietnam ended, officials misled, misrepresented, spoke with a certitude they did not possess, and outright lied about the effects of exposure to Agent Orange.

The Gulf War "syndrome" is as troubling if not as devastating—at least so far. Once again, government officials joined in dismissing the fears of veterans, in this case denying that there was any evidence that chemical weapons had been detected at all, much less that exposure to them had caused the veterans' unexplained symptoms. Once again, there seems to be plenty of evidence contradicting these denials. From the first hours of the war in January 1991, when American equipment detected chemical weapons, to postwar reports in October 1991 by United Nations weapons inspectors, evidence exists that chemical weapons were either used by the Iraqis or that Iraqi arsenals were set off by the American military (*see, New York Times*, January 2, 1997).

Last June, the Pentagon finally admitted that 300-400 soldiers may have been exposed to chemical weapons; as of October the number had been adjusted upward to 20,000. An independent commission along with congressional prodding and testimony has finally pried loose this information from a reluctant and dissembling bureaucracy.

The connection between exposure to chemical weapons and the Gulf War syndrome remains needlessly elusive. Research on the Gulf War syndrome is long overdue; these veterans deserve to know the source of their illnesses, and where possible they deserve appropriate treatment. Evidently Pentagon and military officials are more interested in protecting the image of a "famous" victory than in the health and well-being of the soldiers who secured it.



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

*J. Bryan Hehir*

# NEW FACES, SAME HAT

## Clinton's foreign policy

During the presidential campaign of 1996, there was occasional notice taken of the near absence of any foreign-policy discussion. The situation was strikingly illustrated by Jim Lehrer, moderator of the Clinton-Dole debates, who finally asked his audience in the final debate, "Doesn't anyone have a foreign-policy question?" President Bill Clinton's decisive victory will not resolve the concern of many about his foreign-policy objectives. The Clinton presidency was not designed as a foreign-policy administration and it has fully met its design. I say this as one who has been broadly supportive of significant elements of that policy. Having read and heard most of the criticisms of the last four years, I am reminded of Mark Twain's comment on Wagner's music, "It is better than it sounds." As a whole, the Clinton policy was often better than it looked.

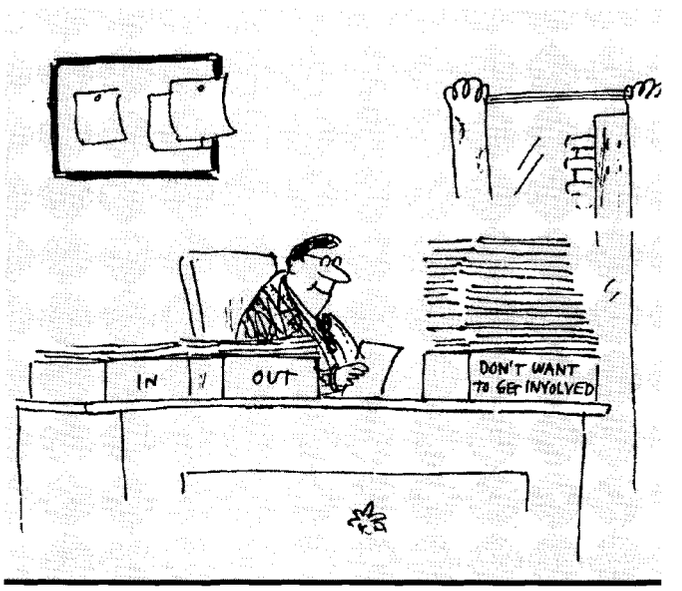
Whatever one's judgment on the first Clinton term, we now know who will lead foreign and defense policy in the second. The president's nominations of Ambassador Madeleine Albright as secretary of state, Senator William Cohen as secretary of defense, Sandy Berger as national security adviser, Anthony Lake as director of the CIA, Congressman William Richardson (D-N. Mex.) as UN ambassador, and Strobe Talbott as deputy secretary of state, provide the basis for my judgment that U.S. policy will be marked by continuity in substance and some change in style.

The continuity will be provided by the president's low-profile conception of the role of foreign policy and by the fact that most of his team have served with him, apparently sharing that vision. Albright will be a more visible, more public, and more activist leader of the team than her predecessor, Warren Christopher, but it is not evident that she will be bringing broad thematic changes to the policy. Cohen's known policy views are not dramatically different from William Perry's, and Cohen has already sent out word that major personnel changes are not in line for the Defense Department. The Lake-Berger combination at the NSC was a remarkably consistent one; shifts in personnel are not likely to manifest policy differences.

The larger question is whether such continuity is desirable. During the campaign, Thomas Friedman of the *New York Times* observed that the world had given Clinton a free ride for four years: no major foreign-policy challenges or disasters. He doubted that Clinton's luck could hold out until the end of the century. In fact, there are broad, powerful patterns of change at work in world politics, and it is neither possible nor desirable for the United States to ignore them. Critics of the Clinton policy have focused less on specific decisions than on the absence of a "grand strategy" for American foreign policy. The Clinton response has been that the very depth and breadth of change at work in the world has made the formulation of a grand strategy impossible; the better approach has been the lawyer-like style epitomized by Christopher's case-by-case approach.

This is one of those perennial policy arguments that is perhaps unresolvable. The Kissinger and Brzezinski style of grand strategy often made the policy community wary of its sweeping assumptions and predictions. At the same time, it may be useful to ask what role a grand strategy should fulfill and what are some of the available options. In principle, grand strategies should help policy makers, analysts, and plain citizens to define the contours of world politics and the way a specific state should respond to the patterns of power, influence, and human needs that characterize the state of the world. Such a design is always more abstract than any single policy decision a state makes, but it should provide an interpretive framework for a multiplicity of policy choices.

There is no shortage of grand strategy proposals outside the administration. Some have argued for incremental change from cold-war policy; others have called for a substantial break with the conceptual framework that provided most policy guidance over the last fifty years. The first option, incremental change, is represented by two different recommendations, both rooted in a realist conception of interstate relationships. Charles Krauthammer has argued that the United States is the only bona fide superpower in the post-cold war world. Krauthammer does not, however, draw an imperial policy mandate from his premise. Rather, he argues for selective engagement by the United States based on national-interest objectives. Henry Kissinger's recommendations arise from the same realist basis as Krauthammer's, but move in a quite different direction. Rather than a unipolar world, Kissinger's grand strategy is a return to the classical vision of a multi-






LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

polar world in which all actors by choice and by necessity relate through balance-of-power strategies. This setting produces a more activist, more complex design for U.S. policy than Krauthammer envisions.

A much sharper break with the analytical premises and policy conclusions of the cold-war era is proposed by Professor Samuel Huntington in his "Clash of Civilizations" thesis. Two articles in *Foreign Affairs* (Summer 1993, November/December 1996) previewed the argument now available as a book, *The Clash of Civilizations and the Remaking of World Order* (Simon and Schuster). Huntington proposes a shift in analytical attention from states (which still persist) to the relationship of cultures where he expects the new lines of conflict will appear in world politics. Huntington's policy prescriptions assume a realist tone ("the West against the rest") while starting from quite different premises—a world of cultures (with religion at the heart of culture) rather than states defending territory and material interests.

These proposals exemplify but hardly exhaust the grand strategy discussion that circulates almost in spite of the Clinton case-by-case approach. Often the focus of grand strategy analysis is exhausted by considerations of national interest understood as material interests (physical security, economic competitiveness, political influence). To be sure, without these elements there is no "grand strategy" for a state. One gets a different set of questions, however, if the purpose of the grand strategy is to encompass both interests and moral responsibilities of a state as part of the international community. To assess this spectrum of concerns, one could use a strategic perspective that distinguishes three areas of activity for U.S. policy.

First, there is the 1990s version of the great power game, which principally involves the United States, Russia, China, Japan, and Europe. This dimension of world politics reflects Kissinger's proposal, and is cast in the classical logic of interstate relations. The primary players are the first three, and the issues that will persist in this arena involve the evolution of Russian policy (domestically and internationally), the future of NATO, the role of China in the context of the East Asian balance of power, the control of weapons of mass destruction, and the interplay of these major actors with various international institutions. (It also includes Middle East policy.) The Clinton policy has given substantial attention to these issues, and, in spite of criticisms of both its NATO-expansion proposal and its handling of human rights with China, it has maintained a defensible record. The new Clinton team, especially with Strobe Talbott continuing at the State Department, will very likely continue on course.

A second arena of policy is the world of the global market. Here the players are the United States, Europe, and Japan, along with a web of multilateral institutions and the prospect of China as a full-fledged participant in the next century. At times this dimension of global engagement has seemed like the totality of Clinton foreign policy, at least in terms of the prominence given it, the energy invested in it, and the weight it carries over against other policy concerns. Some of the president's closest advisers—the late Ron Brown, Mickey Kantor, Robert Rubin, and the National Economic Council—provided the foundation in the administration for foreign policy as economic competitiveness. Both because of the domestic support for this policy and the personnel sustaining it, it is unlikely that it will change in any significant way.

Once those two dimensions of policy are accounted for, one then confronts a broad, diverse array of states and issues that stretch across the globe but are not captured by either of the primary networks. During the cold war, with its global stage, which made any part of the world seem strategically important (from Afghanistan to the Horn of Africa to Central America), a logic of coercion governed superpower policy. In essence it held that each superpower had to be involved everywhere if for no other reason than to deny influence to its adversary. This logic of coercion passed with the cold war; today, for these undefined areas and problems beyond big-power relations and foreign economic policy, U.S. policy will be governed by a logic of choice. Involvement will depend upon choosing to become engaged, even if the U.S. will suffer no significant harm if it remains aloof from much that goes on at this third level of policy. At this level one finds Rwanda, Burundi, Serbia, the Sudan, Haiti, and other candidates from the category of failed states, conflicted cultures, and governments known for human-rights abuses. Precisely because of the internal character of most of those states, and the fact that engagement will be by choice, the focus on the moral dimension of policy resides significantly at this level. Some have criticized Clinton's policy for attending too much to these problems. My own sense is that, while these problems have engaged key players in the president's first term, there is no coherent framework or public consensus to support sustained U.S. involvement with these issues. The danger is that, faced with an arena governed by "choice," the policy of the United States or other major actors will be governed by a *de facto* quarantine of much of this agenda. Rather than sustained engagement, one could find a wait-and-see attitude that at best goes in to pick up the pieces after the damage is done.

The reason why quarantine must be considered a real danger is that three dimensions of U.S. policy necessary for sustained engagement in these states stand in need of more attention: human rights, foreign assistance, and humanitarian intervention. Human rights, particularly as they are embodied in democratic polities, have been a major concern of the administration. Moreover, it must be acknowledged that the range of human-rights problems today outstrips in complexity earlier versions of this policy. The democratization objectives of Clinton policy cover only some of the human-rights problems in the world. While the pursuit of democracy is entirely valid and necessary, a policy protecting basic human rights in places where democratic governance is years away is also needed.



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The foreign-assistance budget should be a sign of the seriousness of purpose of the United States in addressing these issues of choice in foreign policy. Like the welfare system in domestic policy, the foreign-aid program undoubtedly needs a new foundation, rationale, and method. But the recognition of that fact is not an argument against having a serious program. On this problem, the administration must contend with a Congress that is notable for its indifference to serious foreign-policy planning, debate, and responsibility. This is a long-term problem which goes far beyond foreign aid but falls heavily upon it. Even though the Congress is a major part of the foreign-aid problem, only the president can take the initiative, conceptually and politically, to provide a foreign-aid program that would sustain U.S. engagement in areas where arguments from coercion (we must do this or suffer losses) will not work, but when human needs still lay claims upon us as a nation.

If foreign aid is a hurdle for a coherent U.S. policy, approaching the question of humanitarian military intervention is a high jump. The Clinton policy has been mixed: this showed up in the general lack of orientation of U.S. policy toward Bosnia for much of the 1990s; the administration took decisive action, against public and congressional opinion, on Haiti and it has been vindicated; and it has come to accept the public reaction to Somalia as decisive when it comes to weighing further U.S. interventions. This last judgment is mistaken and it prevents sustained reflection and public debate about how to think about humanitarian intervention in the post-cold war era. There are reasons, political and moral, that call for a broad and deep debate on this question. It involves basic issues—the use of force, the nature of the problems faced in such intervention, the role of international institutions, and the conception of U.S. national interest. Each of these issues has been impacted by the shift to a post-cold war world. Presently there is neither a policy framework nor domestic support for an adequate U.S. policy regarding humanitarian intervention. Developing such a policy will force the new Clinton team to revisit the U.S.-UN relationship. Clinton policy has moved from strong advocacy of the UN to its being a disruptive force in the institution. But the need for a U.S.-UN relationship which is broad and deep remains substantial. The UN's strong suit is in the "choice" areas of the world.

In sum, if one presupposes strong continuity between the first and second terms of a Clinton presidency, it is likely that the broad direction of both strategic big-power policies and economic policies will not change. But it will take significant change if the United States is to accept its share of responsibility for the part of the world where "choice" will be the only driving force for engagement. There are good reasons for this nation to attend to these choices. It is the one area where Clinton policy can and should change. □

**The Reverend J. Bryan Hehir** *is professor of the practice in religion and society, Harvard Divinity School and Center for International Affairs.*

*Edward L. Cleary*

# THE SPIRIT MOVES

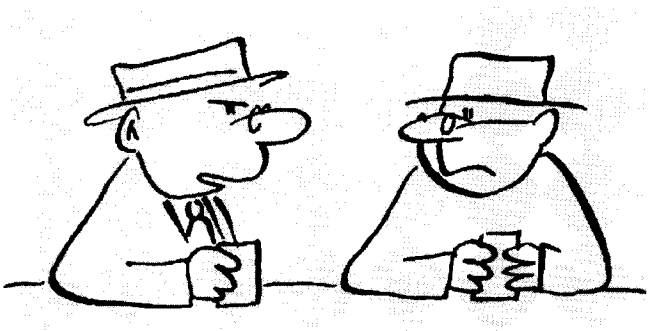
## Why Pentecostals thrive in Latin America

Twenty-six years ago, a young Jesuit missionary, Jeffrey Klaiber, wrote of "the Pentecostal breakthrough" in Latin America. He described how Pentecostals were growing at an impressive rate, replacing historical Protestants, and even absorbing numbers of Roman Catholics. Since then, Pentecostal churches have attracted some 40 million Latin Americans. Worldwide, Pentecostals and their charismatic cousins number almost a half-billion, with Pentecostalism taking over as the fastest-growing Christian religion of the twentieth century. Nowhere has it been more successful than in Latin America.

Last year a well-attended conference on the globalization of Pentecostalism was held in San Jose, Costa Rica. It brought together scores of scholars from around the world, most of them Pentecostal, who addressed such stereotypes and allegations as: Pentecostal growth in Latin America is the result of a religious invasion from North America; Latin American Pentecostals are pawns of the Religious Right; they are otherworldly, uninterested in social progress, and antifeminist; their members are most likely to be drawn from the poorest of the poor; and they oppose genuine theological inquiry.

Fifteen years of study and interaction have convinced me that Pentecostals have much to teach Catholics, not only about how to recruit and how to organize, but more fundamentally about the "cost of discipleship." Pentecostalism is a demanding faith with a vision of this world as well as the next.

But this does not imply that Pentecostalism is a monolithic faith. Latin American Pentecostals are quite different from their North American cousins. The Brazilian Assemblies of God have different polities, styles, and customs from their counterparts in, say, Springfield, Missouri. They also have four times as many members and think of themselves as the standard-bearers of the movement. Latin American Pentecostals are the most independent, self-initiated, and self-



*"Persistence? Who has time for* **persistence?"**



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

sustained popular movement in Latin America today.

Each *creyente* (believer) is expected to recruit new adherents through person-to-person invitations. The groups that are formed are highly decentralized, fragment easily to constitute new communities, and proliferate at an astonishing rate—a church a day in some cities. But the groups, while autonomous, are interconnected by similar if not identical beliefs, and they cooperate readily on projects with other Pentecostal groups on local and even national levels. Since Pentecostals have often failed to link their social-welfare activities with political parties or other national movements (there are exceptions, such as in Guatemala), outside observers have sometimes mistakenly labeled them apolitical.

Why do people become Pentecostal? Because the doors of the small, stone-front churches open to an exuberant but imperfect family in which everyone remembers your name and greets you as a *hermano* or *hermana*. Pentecostal churches are places where newcomers are encouraged to express their personal problems before a responsive community. And these small communities need their members' help. Participation is not only expected but demanded, and there seems to be something for everyone to do.

Pentecostalism is in the perfectionist school of religion. It is buoyant but skeptical of human intentions. Pentecostals take for granted that all their members, lay or clergy, have the same call to holiness, and, in contrast to many Roman Catholics, they are quite comfortable talking about holiness. They place no limits on members' efforts to achieve holiness and expect each of them to expend great efforts to live the moral life.

While *tomada del Espíritu*, being taken over by God, is the foundational experience, it is only the beginning. The rest of the journey involves a personal moral reformation. The guide here is a strict moral code. Relapses can lead to humility, the aim being progress if not perfection. Andrew Wallis, the famed mission scholar, has said to me that all religions were perfectionist at the start, but time and history record a gradual dilution of expectations, except for an elite. Pentecostals have tended to reinforce the elitist strain: converts prove themselves. Pastors and core members, more concerned with the rectitude of their communities than with adding numbers, regularly discipline members who do not measure up.

Furthermore, Pentecostalism is a sacrificial religion. Ordinary people give extraordinary amounts of money, some 10 percent or more from their often meager incomes. By abstaining from alcohol, many Pentecostals find they have more money to spend on their families and on church. One man told me that after he gave up alcohol for a year he was able to add two rooms to his house. The assets of Pentecostal churches in Latin America run into hundreds of millions of dollars, raised largely from within the countries themselves. This stands in contrast to the Catholic and historical Protestant churches in Latin America, where a paternalistic state or rich patron was expected to provide.

Pentecostals also sacrifice energy and time, throwing themselves into frequent prayer meetings and community affairs. In Brazil, the home of half of Latin America's Pentecostals, employers have discovered a reliable pool of workers. Whereas employers once shunned *creyentes*, they now prefer them because they can be counted on to show up and to work hard. They are known for desiring promotion and greater pay.

A second asset is Pentecostalism's exuberance. Pentecostals believe in celebrating, and some of them do it extravagantly. A general sense of buoyancy radiates from the Pentecostals I have met. They are enthusiastic and project a heightened sense of hope. They seem drawn toward a better future and are propelled by a sense of having contact with God and his power. Their profound feelings are based on what they have experienced.

Another strength, paradoxically, is their skepticism. Pentecostals believe that creation is good but they are suspicious of human intentions and institutions. Their communities take a *contra mundum* stance, one eschewed by large numbers of postconciliar Catholics. While many Catholics appear to have lost a sense of sin, Pentecostals have not and emphasize the avoidance of those persons, places, and things that might lead one to fail.

Some sociologists have portrayed Pentecostals as otherworldly and given to mysticism. But Everett Wilson, a Pentecostal scholar, assures me that most are anything but mystical. They are too pragmatic, he says, and are intensely concerned about surviving, morally and economically, in a hostile environment.

Pentecostalism faces two serious problems in Latin America: the growing number of nonattenders and the challenge of consumerism, brought on by the adoption of free-market capitalism. A recent Chilean survey indicates that less than half of Pentecostals attend church every week. The health-and-wealth gospel of TV evangelism hit Latin America like a tidal wave. In Brazil, Bishop Edir Macedo's Universal Church of the Reign of God has attracted some 3.5 million members, has exported missionaries to eighty countries, has amassed large amounts of money, and owns the second largest TV network in Brazil. In Guatemala and other parts of Central America, the health-and-prosperity message of neo-Pentecostals attracts proportionately similar numbers. But the promise of economic gain as a sign of God's favor is deeply troubling to the classic Pentecostals.

Despite these concerns, the effect of the Pentecostal movement on Latin America is now a matter of historical record. It has even affected the Roman Catholic church, where millions of lay people have assumed roles of responsibility within the church, and as a Brazilian Franciscan told me, "Jesus is much better known by Catholics than he ever was before." Catholics and Pentecostals have both set off on paths of spiritual renewal in Latin America. Will those paths join? That is a major issue of the next century. □

**Edward L. Cleary, O.P.**, *is professor of political science and Latin American studies at Providence College, Providence, Rhode Island.*



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

# WHEN CHRISTIANITY & BUDDHISM MEET

## *A Catholic at the zendo*

**John W. Healey**

Dear Sister Linda Julian,

Several times toward the end of Zen retreats we have made together, you have asked, "But what does my Christianity add to my Buddhism?" And the answer you received was, "Nothing. It's all going the other way right now."

I understand that skepticism about Christianity's "adding" to Buddhism. Both of us know many fellow-Christians who are drawn to Buddhist practice, either because of an alienation from the church, or, as I believe is true for ourselves, because we find in the *zendo* something we believe we cannot find in the church.

I would not call myself a "Buddhist"; even "Buddhist-Christian" has its difficulties. Although Thich Nhat Hanh has statues of Buddha and Jesus on his altar, the Dalai Lama has said that mixing Buddhism and Christianity is like "trying to put a yak's head on a cow's body." Even Thomas Merton, who did so much to foster Buddhist-Christian dialogue, says in *Zen and the Birds of Appetite* that "studied as *structures*, as *systems* and *religions*, Zen and Catholicism don't mix any better than oil and water."

Despite these and other cautions, I believe that my efforts at Buddhist practice, and my reading in Buddhist literature, have subtly and significantly influenced my Christian faith—and, I would say, for the better. In moving from church to *zendo* and back again, I know that I have been able to respond more and more "heartily" to the gospel. It is not that I have set up a parallel religious practice (no statues of Jesus and Buddha side by side on my altar—no statues at all, come to think of it), but in "Buddhist" practice I have somehow come home in a new way to my Christian faith.

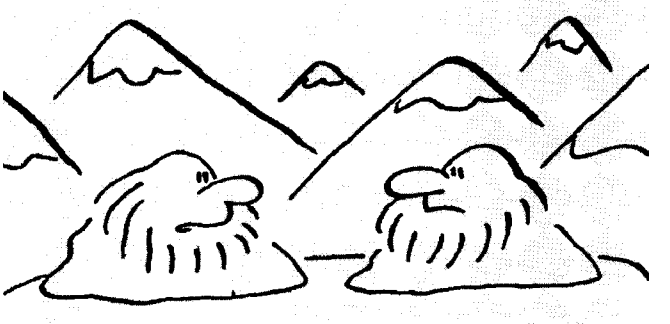
What I have found in the *zendo* is a deeper silence than I expect to find in the church, at least in my lifetime.

As you know, for Buddhists, especially in the Zen tradition, the first step in "just sitting" is to let go of all "views," that is, quietly but firmly to set aside all spontaneous and not-so-spontaneous discriminating judgments of right and wrong, good and bad—all judgments whatsoever, even those which might make up "Buddhism." (This, I think, is the basic meaning of the notorious Buddhist dictum, "If you meet the Buddha on the road, kill him.") I would not say that this "emptying of the mind" is the essence of Buddhism, but Thich Nhat Hanh would certainly put as the first step for the mindfulness practice which is at the heart of Zen living.

As our own Empty Hand Zendo (zen community) manual describes it, "Seated meditation is the core of our practice. This involves working with the body, breath, and mind, entering into deep silence and stillness, and opening to a fresh awareness moment after moment." In short, no "views" to be clung to here!

It is this silence that many of us, including practicing Christians, have experienced as a "coming home." On one level, having set aside so much of our usual busyness, one might say that we have come home just to ourselves, or to what some folks would call our "center." That is certainly true, but in the Buddhist tradition I think it would be more accurate to say that we seek to become "decentered," less concerned with ourselves and with the judgments, convictions, illusions, and prejudices that we so often use to prop up those "selves."

Raimondo Panikkar titled his major study of Buddhism *The Silence of God: The Answer of the Buddha* (Orbis), and one of the things the Buddha was most silent about was "God." I think the Buddha has something to teach us on that point. I was introduced at an early age into the tradition of "neg-



***"It's nice up here, but I miss the passing parade."***

**John W. Healey** *is director of the Archbishop Hughes Institute on Religion and Culture at Fordham University, Bronx, New York.*



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ative theology," which stresses the limits, or even the breakdown, of all our concepts of God. And it is still a very important part of my religious outlook. If anything, I have become over time more convinced that our ecclesial talkativeness, and especially our all-too-facile "God-talk," can become a real obstacle to personal faith. (No one can say that we haven't been cautioned about the dangers of talkativeness. As early as the third century, Origen warned that "to say even true things about God involves no small risk," and Henri de Lubac emphasized that risk again. Even earlier, Ignatius of Antioch described God as "the silence out of which the word comes forth." When Karl Rahner began speaking of God as "Mystery," he was urging us to be more cautious. And yet we keep talking about "God" with unseemly ease. No wonder T. S. Eliot protested in "Ash Wednesday" that there is not enough silence for the word to be heard.)

I would not say that one *has* to go to a Buddhist *zendo* to recover an appropriate religious silence, nor would I say that all the changes that have taken place in my faith are the result of "just sitting." But, in fact, the Buddhists are better at this religious silence than we Christians. Regularly going into this silence has made my faith freer, more exploratory, and more personal. I have become more of a "listener" to our own tradition, somehow more receptive to it and surely less defensive about it.

What I have come to listen to in this way is, quite simply, "the Christian story." More and more I have come to think of Christian faith not primarily as a creed or as a mystical journey but as responsibility for a story: the story of "God," with all its ins and outs, even as Jack Miles has most recently retold it in *God: A Biography* (Knopf), and the story of Jesus, in all its New Testament versions, even as deconstructed by John Dominic Crossan and Marcus Borg. It is a very old story. It has been told again and again—at Nicaea and Chalcedon; by Athanasius and Augustine and Aquinas; by Eckhart and Ignatius and Newman. I like some versions better than others, but I respect all the versions, even as I realize I must take responsibility for my own deconstruction and retelling of the story. In all the reflective writing Thomas Merton has done on Buddhism (especially Zen) and Christianity, the recurring line is, "I live, now not I, but Christ lives in me." The "story," God help us, is now incarnate in *me*. Or so Saint Paul claims, and I'm willing to test it out with him.

Even as I describe a faith still in progress, I also find myself in agreement with the Congregation for the Doctrine of the Faith's scolding 1989 letter on "Some Aspects of Christian Meditation." I don't see the dangers of Eastern mysticism that worry the congregation, but I do see that the words of Scripture are the bearers of the Christian story and the sacraments are the dramatic reenactment of the continuing story. If you let Scripture, liturgy, and sacraments go and try to "disappear into the sea of the Absolute," as the congregation worries, you may still be part of *some* story but not any longer the Christian one. So I find that even as I get deeper into Buddhist practice, Scripture study, the liturgy, and especially the Eucharist become not less but more important to me. That's exactly what I listen to and somehow "hear" in a new way across the silence.

In trying to hold Scripture, sacraments, and Buddhist silence together, I have found the writings of John P. Keenan, a Buddhist scholar and an Episcopal priest, very helpful. He has shown how, in at least one Buddhist framework, the Mahayana (the mystical "Great Vehicle" tradition of Indian Buddhism, of which Zen is in a special way "the meditation school"), it might be possible to read Christology ("the Word") in a way that respects "the silence" about which Ignatius of Antioch speaks. Keenan has proposed that reading the Christian tradition through a Buddhist lens will enable theologians to locate the doctrine of the Incarnation in the context of God's ultimate "unknowability"—the divine darkness—which is also part of the authentic Christian mystical tradition (*The Meaning of Christ: A Mahayana Theology*, Orbis; and *The Gospel of Mark: A Mahayana Reading*, Orbis).

Keenan makes use of two themes: the identity between "emptiness" and "dependent co-arising" and the "differentiation between the two truths of ultimate meaning and worldly convention." The first of these themes applies "horizontally" to our being in the world and says that nothing we experience in our ordinary lives has a reality independent of the fragile network of "causes and conditions" that bring our experienced realities about. The second theme is "vertical"

*Jean Gallagher*

## Nothing Seems to Happen. Everything Sails.

Nothing seems to happen but the daily
swimmings and drownings and savings of this
bright, bound ocean. Everything in the room,
the room itself, sails the dense, clear current,

blue ship launching into the luck, future,
nowhere we might or might not have, into
what we assume, take on as if it had
weight and we were sure of veering out together into the rest of every day.



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

and "attempts to clarify our experience of transcendence and its enunciation in symbols and languages" (*see, The Anglican Theological Review*, 1989).

Given the longstanding Christian effort to ground all things in God ("the ground of being," Tillich has taught us to say) and our commitment to "the analogy of being," it is difficult to see how Buddhist "emptiness" does not lead to nihilism and despair, since for the Mahayana Buddhist there is none of the metaphysical security that has become so much a part of the Christian theological tradition.

In fact, however, the notion that all things are "empty" leads the Buddhist not to nihilism and despair but to nonattachment, and from there to freedom and compassionate reengagement in the world. Nor does the Buddhist sense of the lack of essential reality in the things of our experience mean that there is nothing to be understood about the world. On the contrary, these two themes affirm both the ultimate truth of "emptiness" and the "conventional" validity of the knowledge we acquire in the world of "dependent co-arising." The knowledge we have, Buddhists believe, is partial and minimal but still vitally important as the "skillful means" by which we reach toward the ultimate, ever unspoken truth of emptiness and the freedom of compassionate re-engagement in the world.

These notions crucially modify the prevailing Christian understanding of doctrine and even of revelation, understood as "information." As Keenan says, "The role of doctrine in Mahayana theology is not to communicate a body of information about God, but to engender a sense of the presence of God beyond all words. All proclaimed knowledge of God is parable, not entailing acceptance of a given state of affairs in the Godhead but eliciting conversions in the minds of the hearers."

Given the tension between our experience of transcendence and our worldly experience, it is no accident that Keenan chooses to reflect on the Gospel of Mark in light of a Mahayana reading. Mark's Gospel is the least obviously "supernatural" of the Gospels—no virgin birth and, in its original form, probably no Resurrection appearances. And although Keenan has read the Gospel against the background of all the available Markan literature, he has a clear bias toward the more radical critics.

But if Keenan simply read Mark's Gospel in a radical way, he would not add much to what John Dominic Crossan and others have already proposed. The Mahayana Jesus who comes through the commentary is certainly not a "divine man" (as he ought not be for Christian orthodoxy!) and certainly not a mythological figure. Yet it would be a mistake to think that, for Keenan, Jesus is "only human," since in the Mahayana framework in which there are no essences it does not make sense to speak of either a divine or a human essence or "nature." As "dependently co-arisen," Keenan's Jesus is the product of his own history and of the history of Israel, just as the New Testament is the "dependently co-arisen" product of the early Christian community. In this Mahayana Buddhist framework, it doesn't really make sense to speak of "divinity" at all. But if we want to honor the experience that led theologians to speak of "the divinity of Christ," we will say that it is Jesus' total emptiness of self which makes him *nothing but* sacramental sign of the ever unseen Father—*nothing but* "the word which comes forth from the silence."

If we want to go further on a Buddhist-Christian way, Keenan's Mahayana theology may well serve as a starting point (though I suspect his conceptual framework will cause more problems to metaphysically inclined theologians than to the average devout Christian). And, of course, from any Christian standpoint, it is not enough to read just one of the Gospels. Mark's Gospel has its own special significance and its integrity needs to be maintained, but it has to be brought into dialogue (and dialectic) with the other three Gospels, with Paul, and the rest of the New Testament—Keenan does deal with the whole New Testament in his systematic work. In the end, we may even find that there is more salvific value to traditional (if deconstructed) Christian metaphysics than a Buddhist reading allows.

Even with these cautions, I think Keenan has given us a valuable starting point. If I were to contrast his work with Thich Nhat Hanh's *Living Buddha, Living Christ* (Putnam), for example, I would say that for Thich Nhat Hanh it would not matter if the historical Jesus had not lived, as long as the teachings of Jesus were kept alive. (In fairness, I think Thich Nhat Hanh would say the same thing about the historical Buddha.) For Keenan, on the other hand, Jesus' life, death, and Resurrection, proclaimed in the Gospels, and continued in us, is the teaching. The "story" is vitally important and cannot be dispensed with in favor of a body of spiritual teaching. Indeed, Keenan has said explicitly that the point of his writing a gospel commentary was to maintain the historicity of the Christian tradition.

There are many questions I would want to address to Keenan, not the least of them concerning the experience of transcendence which at first look seems so different in the Buddhist and Christian traditions. Reviewers have called his work "intriguing," "courageous," and "challenging." It is certainly groundbreaking, and, given his resistance to absolute statement, I am sure he would not ask that it be given a value beyond "worldly convention."

But most of all, I think it shows that it will be a while before we can give a good answer to your question of "what Christianity adds to Buddhism." Quick dogmatic answers will probably miss the intention of Buddhist critiques of religion and will not advance the dialogue, now just really beginning, between these two rich and complex religious traditions. In the meantime, let us continue to practice mindfully, attentive to the story in which we live, humbly aware of our own limits but also of the Mystery that we have barely glimpsed.

In Christ Jesus,
Jack Healey □



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

*Celia Wren*

# CAREFULLY STAGED LIVES

*'Taking Sides' & 'Present Laughter'*

The Broadway production of Ronald Harwood's play *Taking Sides*, just closed, at the Brooks Atkinson Theatre, begins with the strains of Beethoven's Fifth Symphony and ends with his Ninth, and all the way through attempts to be as weightily significant.

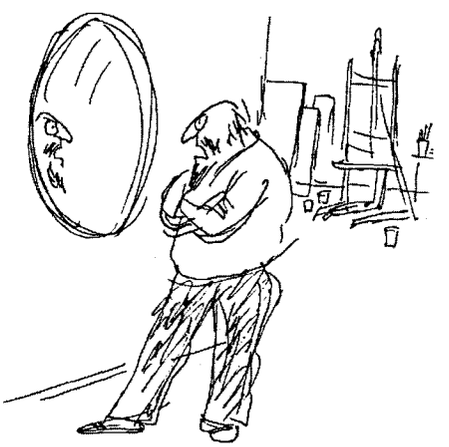
Harwood has centered his play around the life of Wilhelm Furtwängler, the noted German conductor whose reputation was tainted by association with the Nazis. While many other artists fled the country when Hitler came to power, Furtwängler remained, conducting widely in Germany, and thus seemed to benefit from the Nazi regime. Using these facts as his premise, Harwood has worked an ethical debate into dramatic form. Art, guilt, idealism, moral imperative—despite the compelling storyline, the philosophy drifts more toward the seminar than the theater.

Fortunately, the impassioned, and sometimes comic, performances of the two leads keep the production lively. In the stark Berlin office that constitutes the play's single set—desks, a door, a phonograph, and a pile of rubble in the street beyond—it is the contrasting acting styles of Ed Harris, as an American military investigator, and Daniel Massey, as Furtwängler, that provide the spectacle.

Harris does a brilliant job creating the character of Major Steve Arnold, the boorish but well-intentioned officer charged with digging up the dirt on Furtwängler in preparation for a de-Nazification hearing. A philistine and proud of it, Arnold grimaces when he hears Beethoven, calls Furtwängler a "band leader," and addresses him to his face as "Wilhelm." Harris fleshes out the character with meticulously realistic mannerisms—he sniffs, drawls, and swaggers, leans on his desk with his knuckles, slaps his colleagues briskly on the back. As the play waffles into abstraction, this performance, at least, is concrete.

Massey, on the other hand, has created a character who thrives on the immaterial. When he stomps into Arnold's office-cum-courtroom, staring perplexedly from beneath bushy white eyebrows, he looks rather like an owl that has just flown into a window. He sways a little as he stands—his center of balance seems a bit off—and his arms swing loosely around him, as though he weren't sure what to do with them outside of an orchestra pit. His Furtwängler seems almost cartoonish, but appropriately so—this, clearly, is a man who lives on a different plane from ordinary humans.

Is it moral to opt for intangibles, as Furtwängler seems to, the play asks? Is it possible to be apolitical? Does genius deserve respect for being genius? Can music inspire? Can you separate an artist's work from his life? Do artistic standards lose their clarity amidst the chiaroscuro of good and evil?



***"No self-portraits. I shall remain an enigma."***

These questions coil themselves into a not-so-subtle subtext as Arnold scrabbles for evidence to prove that Furtwängler is not the political naïf he claims to be. Arnold is all too familiar with prudent duplicity: as the script reminds us several times, he is a former insurance adjuster. Also straining to shoulder metaphysical weight are characters like the staunch young Jewish lieutenant David Wills (Michael Stuhlbarg), who believes that Furtwängler deserves a little respect, and the widowed Tamara Sachs (Ann Dowd), who recalls the conductor's assistance to numerous Jews. "How can you find out the truth?" Sachs demands of Arnold. "There's no such thing....Whose truth?"

David Jones's straightforward production keeps pace with the script's earnestness. At the beginning of act 1, a single spotlight in the middle of the dark stage illuminates two items in the Berlin office: a phonograph, and a stack of records on a chair. This focused image, like the play as a whole, seems to zoom in on past layers of history to capture the symbolic. The crimes or virtues of Furtwängler's private life remain obscure, shrouded in layers of complexity; the part of him conferred to the public—his musical achievement—remains fixed in a halo.

One street further up Broadway, at the Walter Kerr Theatre, a production is taking a comic view of a great artist's debt to his image. A witty cross between a drawing-room comedy and a farce, Noël Coward's 1939 play *Present Laughter* portrays a very bad week in the life of a conceited theatrical darling and his ever-increasing circle of annoying hangers-on. The shrewd and hilarious production directed by Scott Elliott occupies the opposite end of the theatrical spectrum from *Taking Sides*: every speech and piece of stage business falls into place to celebrate the sheer fun of performance.

The seduction starts when you enter the theater, with its gilt and peach paneling, and find veteran cabaret artist Steve Ross playing a grand piano on the



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

edge of the stage. Ross, his hair parted exactly down the middle, sits in front of a mansion's gray façade, playing songs from the thirties. As the house lights dim and a dappled glow plays over the façade, Ross launches into a few Noël Coward songs, including the priceless "Mrs. Worthington":

*Don't put your daughter on the stage,*
*Mrs. Worthington;*
*Don't put your daughter on the stage.*
*Tho' they said at the School of Acting*
*she was lovely as Peer Gynt*
*I'm afraid on the whole an ingenue role*
*Would emphasize her squint.*

At the end of his routine, the sounds of an old phonograph replace Ross's voice; the piano slides backward on tracks, and the façade lifts to reveal the faded but elegant studio that is the set throughout the play. When Ross steps out from the piano, he is Fred, butler to theatrical legend Gary Essendine.

Starring in the role of Essendine is Frank Langella, who has received just encomiums for his exuberant performance. Langella plays the aging playboy with superb petulance. From the moment when he slinks down the set's curving staircase in his pajamas, at the beginning of act 1, he shares each exaggerated gesture—each exasperated sigh, each preen, each tantrum—as a sort of in-joke with the audience.

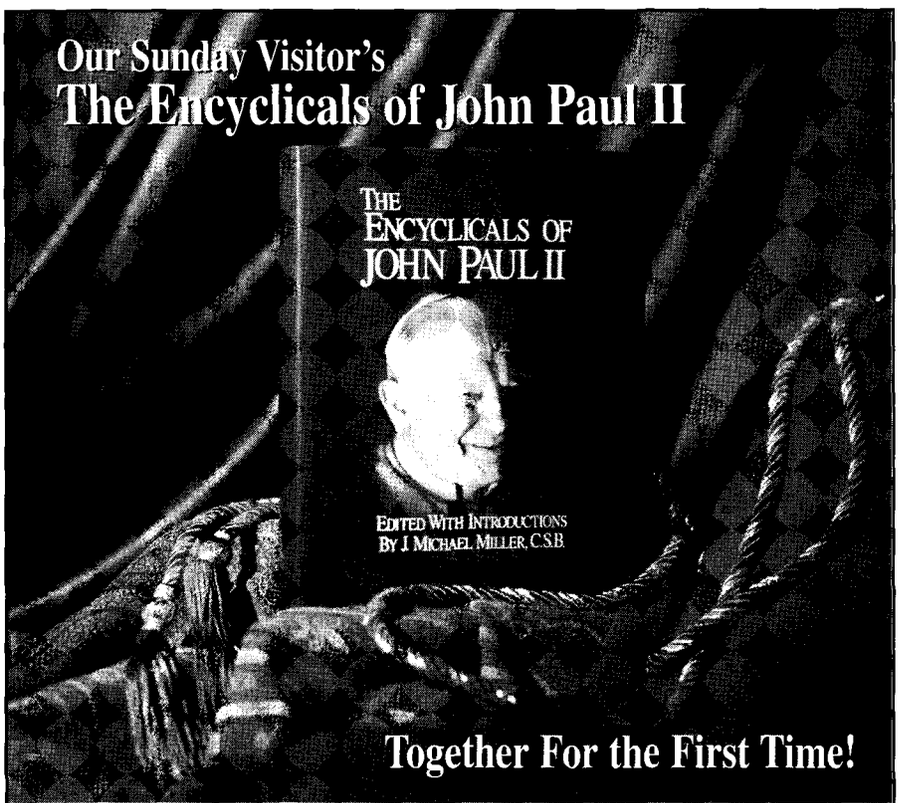
Absurdly theatrical, as it is meant to be, the performance forms the axis around which this marvelously choreographed show revolves. Clever, idiosyncratic directorial touches make the Coward script even funnier: the morose and Essendine-obsessed young writer Roland Maule (Tim Hopper) pads into act 2 wearing a ridiculous set of gaiters, and as the studio fills up he moves a chair to the top of the staircase in order to have a better view of the social bloodletting. At the beginning of act 3, empty wine bottles posed along the steps of this same staircase let us know just how rough a time Essendine has been having.

Sterling professionalism shines in each aspect of the production: in the set, which is cluttered just enough to keep it interesting, in the jaunty performances of the supporting actors, and in the atmospheric lighting design by Brian Mac Devitt, which features a stunning representation of daylight streaming through a window. Ross and his piano glide to the front of the stage at the end of each act, to provide music during the intermissions and prolong the mood of indulgence.

Theater this entertaining does seem a luxury, and Noël Coward knew it. "The theater of the future is the theater of ideas," he has Maule say to Essendine in a particularly priggish moment. "All you do with your talent is to wear dressing-gowns and make witty remarks when you might be really helping people, making them think!" *Present Laughter* doesn't make you think very hard, but sometimes theater is just an illusion, and to some illusions it is worth succumbing. □

---

**Celia Wren** *is a frequent contributor to* Commonweal.



Our Sunday Visitor's
The Encyclicals of John Paul II
THE ENCYCLICALS OF JOHN PAUL II
EDITED WITH INTRODUCTIONS BY J. MICHAEL MILLER, C.S.B.
Together For the First Time!

**The Encyclicals of John Paul II**
Edited With Introductions By J. Michael Miller, C.S.B.
No. 0-87973-**726**-3, hardcover, $49.95, 1,008 pp.
No. 0-87973-**767**-0, CD-ROM, $49.95

*Get both!*
No. 0-87973-**728**-X, Book and CD-ROM, $69.95

Also available on CD-ROM for Macintosh or Windows.

Available at bookstores. MasterCard, VISA, and Discover customers can order direct from **Our Sunday Visitor** by calling **1-800-348-2440**. Or, send payment plus $3.95 shipping/handling to **Our Sunday Visitor**.

**Our Sunday Visitor**
200 Noll Plaza
Huntington, IN 46750
**1-800-348-2440**
OSVSALES@AOL.COM A72BBJHC

*Your Source for Discovering the Riches of the Catholic Faith*




LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

# A pope with legions

**His Holiness**
**John Paul II and the Hidden History of Our Time**
***Carl Bernstein and Marco Politi***
*Doubleday, $27.50, 582 pp.*

**Richard P. McBrien**

I was prepared not to like this book. The reviews have been mixed-to-negative (some brutally so), and the American co-author's remarks in a television interview I happened to see did not inspire confidence. But then I read the book. It is on balance a good book, occasional lapses notwithstanding.

The authors' main lapse is their choice of the subtitle. That alone has given reviewers disposed not to like the book a ready excuse to trash it. But *His Holiness* is *not* primarily about the so-called hidden alliance between John Paul II and the Reagan administration with regard to U.S. and Vatican policies toward Poland and Central America. Nor is it simply an extension of Carl Bernstein's 1992 *Time* cover-story on the matter, although that section of the book is clearly of his making.

The first 150 pages provide a balanced and generally sympathetic biography of Karol Woytyla before his election to the papacy in 1978. So positive is the portrayal, in fact, that one of my friends—more alienated from this pope than most—was convinced after reading this section that the whole book was going to be a whitewash of John Paul II. Although there is little or nothing in these early pages not previously known through other sources, one completes them with a deeper appreciation for the struggles and challenges that have shaped this remarkable pope's personality and views. The death of his mother, when he was only eight, the death from scarlet fever of his physician-brother, whom he idolized, when Karol was only twelve, and then the death of his father found the future pope, at age twenty, with no family left. These events, as well as the periods of Nazi and Communist occupation, were to mark him for life—as were his youthful association with Jews, actors and actresses, Polish Catholic intellectuals, and various clergy and spiritual mentors.

There is also much in this early period about Karol Woytyla's deepening sense of Polish destiny, bordering on messianism—something that also serves, in large part, to define his pontificate. I may have missed it, but the authors do not seem to have picked up on a flaw in the pope's vision that other Poles, like Nobel Prize-winner Czeslaw Milosz, have noted. Poland and Catholicism may seem synonymous today (as they do in the pope's mind), but they have not always been so. Its present borders were created not by the finger of God or the benevolence of the Black Madonna but by the hands of Stalin and Hitler in 1939. Until then, nearly a third of Polish citizens were non-Catholic, and of those one-third were Jews. Moreover, the pope's seemingly unshakable conviction that the spiritual rebirth of Europe will somehow occur through the instrumentality of the Polish nation collides now against the reality of a post-Communist Poland which shows itself as resistant to authoritarian bishops and clergy as it was to authoritarian party secretaries and assorted Soviet-era bureaucrats. The authors' report of the pope's fourth, and least satisfying, visit to his homeland in part 8 ("The Angry Pope") is especially powerful—and poignant.

The book serves as a reminder of some of the pope's principal accomplishments during his eighteen years as bishop of Rome: his role in the collapse of the Soviet empire (although the pope himself is quick to acknowledge that he didn't cause it; he only helped to accelerate it); his unstinting support of the labor movement, in Poland and elsewhere; his prophetic denunciations of social injustice and oppression in various parts of the globe; his acknowledgment of the sins of the church as it approaches a new millennium; his remarkable openness to non-Christian religions, symbolized in his convening of a controversial interfaith conference at Assisi in 1986 to pray for world peace; and his invitation to non-Catholic Christians, in his excellent 1995 encyclical *Ut unum sint*, to critique and then to help improve the exercise of the papal ministry.

But this book is no puff-piece. In the sure hands of a respected Vaticanologist, Marco Politi of *La Repubblica*, it also contains many other reminders that this pontificate has a less inclusive and less irenic side—one more akin to the pontificates of Boniface VIII and Innocent III in the Middle Ages and of Pius IX in



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the nineteenth century, than of John XXIII or even of Paul VI in the twentieth. John Paul II's skepticism of democracy (with its emphasis on freedom of expression and the right to criticize those in authority) has been present as a consistent thread throughout his life. Among his favorite virtues are patience in the face of suffering, obedience to one's superiors, loyalty to the institutional church and to every one of its teachings (particularly with regard to human sexuality and reproduction), disciplines (particularly with regard to clerical celibacy and women's ordination), and devotions (particularly Marian). These have become, in turn, the criteria for most of his appointments to the hierarchy, for the punitive actions taken against bishops like Raymond Hunthausen of Seattle, theologians like Hans Küng, Leonardo Boff, Edward Schillebeeckx, Jacques Pohier, and Charles Curran, and religious orders such as the Jesuits, as well as for rewards bestowed on favored groups like Opus Dei through the stunningly hasty beatification of its founder.

The reader cannot fail to note the discrepancy between the pope's strong, prophetic words of protest against Communist authoritarianism and state-imposed censorship, on the one hand, and his implicit acceptance of similar methods in dealing with theological dissent and disciplinary deviation within the church's own ranks, as well as his use of communism's very own rhetoric in his denunciations of the moral depravity of the West. Some readers may be surprised by his description of loyalty oaths that go against one's "conscience and convictions" as "the most painful blow inflicted to human dignity." Finally, the report of the pope's meeting with Nafis Sadik, undersecretary of the UN Conference, on Population and Development, prior to the Cairo conference, is particularly searing. If this report is essentially accurate, the meeting may help to explain the politically intransigent posture the Vatican adopted in Cairo, where it forged an alliance with some of the world's most extreme Muslim fundamentalist nations.

But one can only touch herein the surface of this long and comprehensive book. As noted above, there are occasional—and perhaps inevitable—lapses in it: for example, Vatican II did not "enthrone" the bishops as successors of the apostles (page 96), nor did it make a "definition" of Mary as the Mother of the Church (page 97); Gustavo Gutiérrez, the leading theologian of liberation theology, is a diocesan priest, not a Jesuit (page 208); Donald Wuerl of Pittsburgh is a bishop, not an archbishop (page 406), but Rembert Weakland of Milwaukee is an archbishop (page 510, although it's correct on page 406); and the reference to "perfidious Jews" was removed by John XXIII from the Good Friday, not the Holy Saturday, liturgy (page 443).

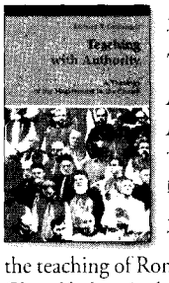
Recognizing that the definitive work on John Paul II has not yet been written, one misses Peter Hebblethwaite more keenly than ever. □

---

**The Reverend Richard P. McBrien**, *the editor of the* HarperCollins Encyclopedia of Catholicism, *teaches theology at the University of Notre Dame.*

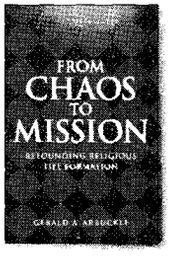
NEW TITLES
SPRING 1997

LOVERS OF THE PLACE
MONASTICISM LOOSE IN THE CHURCH
*Francis Kline, O.C.S.O.*
Abbot Kline provides a vision of the monastic life as one form of the Christian vocation which now must struggle to find its place alongside other expressions of Christian life.
2428-6 Paper, 144 pp., 5 3/8 x 8 1/4, $11.95
RIGHTS: WORLD

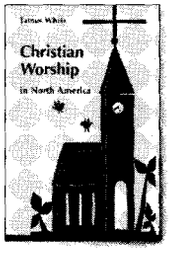



*From the* Theology and Life *series*
TEACHING WITH AUTHORITY
A THEOLOGY OF THE MAGISTERIUM IN THE CHURCH
*Richard R. Gaillardetz*
This work represents the teaching of Roman Catholicism on the Church's doctrinal authority while highlighting areas where a gap remains between an ecclesiological vision of the Church that authority in the life of the Church today.
5529-7 Paper, 312 pp., 5 3/8 x 8 1/2, $24.95
RIGHTS: WORLD

*". . . this book could not have been written at a more opportune time."*
*Peter C. Phan*
*The Catholic University of America*




FROM CHAOS TO MISSION
REFOUNDING RELIGIOUS LIFE FORMATION
*Gerald A. Arbuckle*
Individuals or groups committed to liturgical reform and the training of clergy and lay ministers, will find *From Chaos to Mission* responds to their need for practical information about initiation rituals.
2463-4 Paper, 288 pp., 6 1/4 x 9 1/4, $19.95
RIGHTS: NORTH AMERICA




CHRISTIAN WORSHIP IN NORTH AMERICA
A RETROSPECTIVE: 1955-1995
*James F. White*
This work contains articles that have helped shape the course of major segments in liturgical history. Characteristic North American emphases, such as liturgy and justice, are highlighted.
6156-4 Paper, 336 pp., 6 x 9, $29.95
RIGHTS: WORLD

*"There is no better guide to the diversity of Christian worship in today's world than James F. White."*
*Maxwell E. Johnson.*
*School of Theology*
*St. John's University, Minnesota*

AVAILABLE FROM YOUR RELIGIOUS BOOKSTORE OR
THE LITURGICAL PRESS
P.O. Box 7500, Collegeville, MN 56321-7500

ORDER TOLL FREE:
PHONE 1-800-858-5450
FAX 1-800-445-5899



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

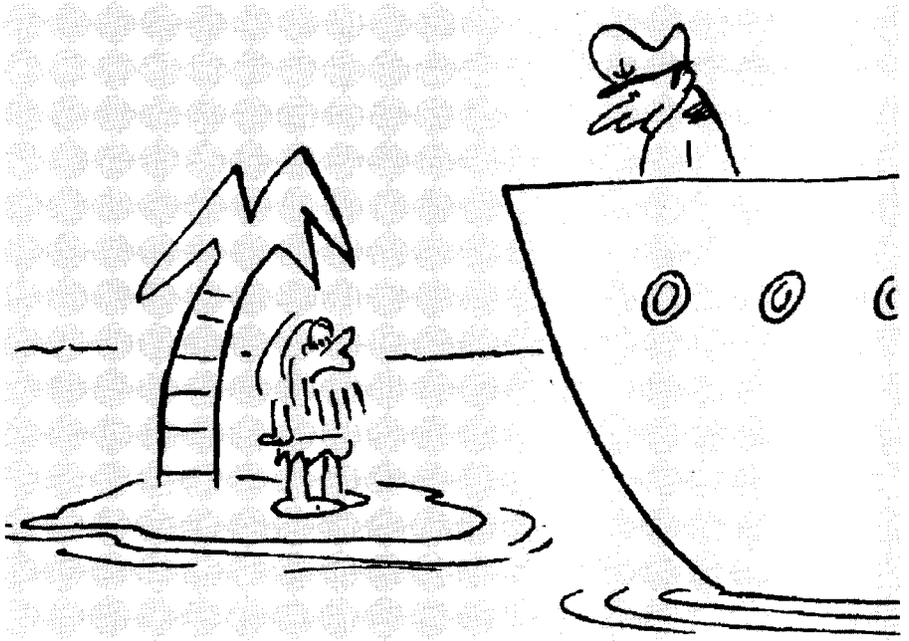
# GUYS & BOMBS

**Faith and Treason**
**The Story of the Gunpowder Plot**
***Antonia Fraser***
*Nan A. Talese/Doubleday, $27.95, 347 pp.*

**Bernard Bergonzi**

A "penny for the Old Guy" wrote T. S. Eliot at the beginning of "The Hollow Men," and in my youth this cry and the stuffed effigies of Guy Fawkes made out of old clothes were still evident on English streets during the run-up to November 5. Now the homemade Guys have disappeared, and the Guy Fawkes commemoration is merging into Halloween, a fairly recent American importation; children find trick-or-treating an easier way of extracting money than going to the trouble of making Guys. But Guy Fawkes's Day itself still provides an almost orgiastic outburst of fireworks and bonfires, like a parody of a national saint's day in a Catholic country. Everyone has heard of Guy Fawkes, but fewer and fewer people know what was the Gunpowder Plot his name recalls. In fact, Guy, or Guido, Fawkes was only a lesser conspirator, whose job was to light the gunpowder that would blow up king and parliament. The prime mover of the plot was Robert Catesby, a charismatic and fanatical young Catholic aristocrat.

It is all splendidly described in Antonia Fraser's book. She is an accomplished writer of popular history from a Catholic family (her distinguished and venerable father, Lord Longford, was a minister in Labour governments), though there is no evident bias in her writing. Her book is enthralling and sad, describing in fascinating detail an act of colossal folly that turned to disaster. Under Elizabeth I, most English Catholics were loyal to the queen, though it was a criminal offense to be a priest, to harbor one, and to say or hear Mass. At the same time, Catholics were subject to heavy fines if they absented themselves from Anglican services. Despite these terrible pressures the Catholic faith persisted, helped by aristocratic families who were prepared to pay the fines. They were also ready to shelter priests, such as the courageous English Jesuits who came out of exile in Flanders and who often ended as martyrs, hanged, drawn and quartered on the scaffold. Persecution, though, was patchy, and could be eased by local circumstances, by bribery, or by covert sympathy from those in authority. As Fraser shows, the wives of Catholic gentlemen paid an active part in keeping the faith alive; since women could own no property, they could not be fined, and for some reason husbands were not made to pay their wives' fines.



*"Are you a Catholic or a Protestant?"*

When the Virgin Queen died at last in 1603, the new and popular monarch was the king of Scotland, James VI in his own country, James I in England. Catholics were cautiously hopeful of a change for the better; after all, James's mother had been the Catholic Mary Queen of Scots. James made political half-promises of better times for the Catholics, but he did not keep them and perhaps did not mean to. Unusually for a monarch, he was keenly interested in theology and was determined to maintain a Protestant path between Puritans and papists; despite his mother, and his wife, who was privately a Catholic, he had no time for papists.

It was the failure of these promises and expectations that provoked Catesby into his conspiracy. He was an archetypal terrorist of a currently familiar kind, who believed that extreme situations demand desperate measures. To blow up the king and Parliament was an extraordinary act of "propaganda by deed,"



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

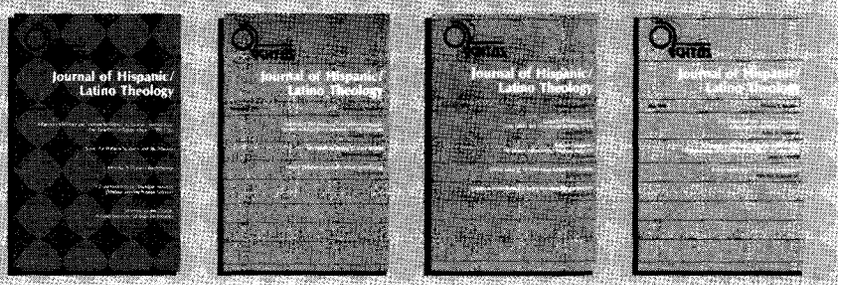
but the devout Catesby based his plan on the traditional Catholic teaching, much hedged round and uncertain though it was, that in some situations tyrannicide might be justified. He had no doubt that such a situation had now arrived, though few Catholics would have agreed. The pope and the priests in England wanted to avoid provocation, quietly to persevere in the faith as best they could, and to wait for God to improve matters in his own good time. The Gunpowder Plot, had it succeeded, would have destroyed many innocent lives, including the king's children, and several Catholic peers assembled in Parliament. Catesby was prepared to justify these deaths by the principle of "double effect."

He and the other conspirators that he attracted into following him were brave, headstrong, and incompetent. The plot was leaked while it was being prepared; as Fraser shows, the government knew something about it beforehand, though just how much is uncertain. Father Henry Garnet, leader of the English Jesuits, picked up hints of it and made desperate but unsuccessful efforts to halt the plot. At all events, Guy Fawkes was arrested at Parliament; Catesby and several leading conspirators were pursued in the Midlands, where Catesby was killed in a shoot-out. Fawkes, under torture, named other conspirators, who were duly caught and imprisoned. There followed show trials and a string of cruel executions. The government, and Lord Salisbury in particular, used the plot as a means to incriminate the Jesuits, though they had not been involved and had opposed it insofar as they knew about it. Garnet was among several guiltless Catholics who were executed.

The result of the debacle was to increase suspicion and sometimes hatred of Catholics, and to leave them worse off than they had been before. It strengthened the visceral anti-Catholicism that has never been far below the surface in what is still an officially Protestant state, where the monarch cannot be a Catholic. In mainland Britain, which has become a highly secular society, such prejudice is not often overt now, though I suspect it unconsciously feeds the widespread resistance to further integration into the largely Catholic European Union. But in Northern Ireland, where religion is taken very seriously and where the seventeenth century seems as close as yesterday, hatred of Catholicism is a powerful force among Protestant Unionists and a major barrier to agreement with the Catholic and nationalist community. The Reverend Ian Paisley, M.P., a religious and political leader with many followers in Ulster, believes that the Catholic church is not a Christian body at all, an opinion which would have been eagerly echoed in England when the Gunpowder plotters were on trial. That disastrous event left a far worse legacy than the pleasant spectacle of fireworks and bonfires in the darkness of November. □

**Bernard Bergonzi** *writes from England.*


Journal of Hispanic/Latino Theology




Following the highest standards of scholarship in professional theology, *JHLT* publishes research results and provides for the ongoing discussion of issues concerning the Christian community today. It reflects the ideas that affect and/or enrich U.S. Latino theology and welcomes non-theological scholarship that helps to further understand the religious life and expressions of U.S. Latinos.

Given the great need for Hispanic theological texts for ministerial training, *JHLT* shows sensitivity to the pastoral agent's needs and questions without compromising the journal's academic standards.

*JHLT* is published quarterly in English and for a professional audience by the Academy of Catholic Hispanic Theologians of the United States (ACHTUS), thanks to a grant from the Lilly Endowment. It is our hope that the theological insights and arguments developed in the pages of each issue will contribute to the ongoing dialogue among scholars in all fields interested in the North American Hispanic/Latino religious experience.

**"With the appearance of the *Journal of Hispanic/Latino Theology*, one of the largest and most ancient communities of the American Roman Catholic Church will have recovered their professional voices. . . . It is a hopeful sign of the maturation of the American Catholic community."**
**Gary Macy**
**Professor of Theology and Church History**
**University of San Diego**

**Subscription: $26.00, one year (four issues); $49.00, two years**
**Foreign: $30.00, one year; $57.00, two years**
**Libraries: $40.00, one year**

Journal of Hispanic/Latino Theology
**St. John's Abbey, P.O. Box 7500 • Collegeville, MN 56321-7500**
**Call 1-800-858-5450, ext. 2223 or fax 1-800-445-5899**




LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

# ONE INTENSE LITTLE GUY

**Encounters with Kierkegaard**
**A Life as Seen by His Contemporaries**
***Collected, edited, and annotated by Bruce H. Kirmmse***
***Translated by Bruce H. Kirmmse and Virginia R. Laursen***
*Princeton University Press, $35, 358 pp.*

**Gordon Marino**

Though he would have considered such a description a category mistake, the Danish philosopher Søren Kierkegaard was a spiritual Mozart of sorts. From 1841 until his death in 1855, Kierkegaard composed an almost preternaturally large *œuvre* of lyrical work on matters of life and death. Though the legacy of Kierkegaard's thought is currently being hotly contested, I would argue that many, if not all, of his writings are in one way or another addressed to the questions, What does it mean to have faith in God? What does it mean to follow Christ? For anyone blessed with nagging concerns about such matters, I heartily recommend Kierkegaard as a conversation partner.

Kierkegaard was a polemicist. In the course of his short life, he publicly attacked both the liberal press and the Danish State Church. He was neither widely read nor widely appreciated by his countrymen, and yet toward the end of his life the Danes knew that Kierkegaard had achieved at least one form of immortality. Thus, in the years immediately following Kierkegaard's death, Steen Johansen had the good sense to collect verbal snapshots and impressions from anyone and everyone who knew Kierkegaard personally. These reminiscences were compiled and published as *Erindringer Om Søren Kierkegaard* (*Recollections of Søren Kierkegaard*). Bruce Kirmmse, author of the highly acclaimed *Kierkegaard in Golden Age Denmark* (Indiana, 1990), has incorporated all of the material from Johansen's book into his own *Encounters with Kierkegaard*. Amazingly enough, however, Kirmmse has also unearthed a cornucopia of previously unpublished material. The result is a compilation of all known contemporary biographical accounts of Kierkegaard.

The impressions that comprise this supremely well-organized book come from people who saw Kierkegaard from every conceivable angle. There are, for instance, recollections from Kierkegaard's elementary school classmates, his professors, people who in their childhood remembered accompanying their father on a walk with Kierkegaard. There are accounts from Kierkegaard's typesetters, diary entries from important Danish intellectuals such as George Brandes, short tracts from his brother and adversary, Bishop Peter Kierkegaard. Kierkegaard's battles with the powers-that-be made him a universally recognized and frequently derided figure in the streets of Copenhagen. Kirmmse's collection contains illuminating reflections from Kierkegaard's antagonists, most of whom expressed a remarkable degree of ambivalence toward their late nemesis.

For scholars, *Encounters* will prove a rich resource for contextualizing Kierkegaard's thought. That recondite interest aside, many of the entries in this book are simply highly entertaining. Take for one instance the recollections of Kierkegaard's secretary, Israel Levin. Levin, who copied thousands of Kierkegaard's pages, remembers:

> On the whole, he lived in fantasies and empty reflections in which he seized upon each thing, transformed it in every possible way, looked at it from all sides, and then reflected on it....Thus he lived for eight days with the sole purpose of thinking and feeling like a miser....Once he confessed that he had an enormous desire to carry out an actual theft, and then to live with his bad conscience and in fear of discovery....His imagination was so lively that it was as if he saw images right before his eyes. It was as though he lived in a spirit world, and with a strange impropriety and eccentricity he could evoke the most frightful things with an explicitness that was terrifying.

The most touching pages in this book come from an interview with Regine



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Olsen, Kierkegaard's ex-fiancée. When Kierkegaard was twenty-four, he fell in love with the fourteen-year-old Regine. About a year later, they became engaged. Almost immediately, Kierkegaard realized he had made a mistake. There are two explanations offered for Kierkegaard's decision to break off the engagement, a decision which hardly enhanced his reputation in Copenhagen society. According to one explanation, he did not want to bring Regine into a family as rife with melancholia as his own. According to the other, Kierkegaard felt that he could not obey his calling as a religious author and be a husband at the same time. Kierkegaard's *Journals* suggest that his decision was overdetermined by both motives and perhaps others as well. In *Either/or*, in order to make the break with Regine, he developed an elaborate plan to enable Regine to separate from him. Not fooling anyone, Kierkegaard gradually took on the *persona* of a Lothario. Fearful that his daughter would literally die of heartbreak, Regine's father, whom Kierkegaard held in high esteem, came to Kierkegaard and pleaded with him to relent. But Kierkegaard was as intent upon sacrificing Regine as Abraham was on sacrificing Isaac. In 1841 Regine returned her ring. No matter, Kierkegaard was forever wedded to her.

A few years after the break, Regine married Fritz Schlegel. Over the years Kierkegaard continued to send Regine his books, a number of which were replete with not-so-oblique references to her and their relationship. In 1849 Kierkegaard wrote to Regine's husband to inquire as to whether or not he would object to Kierkegaard pursuing a Platonic relationship with her. Though by no means hostile to Kierkegaard, Schlegel had no desire for an intellectual *ménage à trois* with Søren Kierkegaard. After Kierkegaard's death, Fru Schlegel was frequently asked what it was like to have been Søren Kierkegaard's fiancée. For some forty years, she steadfastly refused to respond to such inquiries. However, after her husband died in 1896, the now-septuagenarian Regine saw it as her responsibility to share her impressions of the man who faithfully vowed to take her into history. Kirmmse has collected Regine's thoughts on what must be reckoned one of the great loves of literary history. Regine's memoirs resonate with tenderness. Four decades after Kierkegaard's death, she fondly recalls a letter from Kierkegaard in which he wrote, "You see, Regine, in eternity there is no marriage; there, both Schlegel and I will happily be there with you."

Kierkegaard argued that the individual who does not live in his ideas does not understand them. For Kierkegaard, consistently failing to practice what you preach amounts to failing to understand what you are preaching. In this sense, Kierkegaard himself invites us to ask about Kierkegaard the person. Bruce Kirmmse's remarkable book, which he accurately describes as a "do-it-yourself biography," sheds some light on a writer who was—if anyone ever was—being spoken through. Superbly annotated and a sheer delight to read, *Encounters* is one of the most important books on Kierkegaard to come out in years. □

**Gordon Marino** *is director of the Howard V. and Edna H. Hong Kierkegaard Library at Saint Olaf College in Northfield, Minnesota.*

# YES & NO

**Jewish Power**
**Inside the American Jewish Establishment**
***J. J. Goldberg***
*Addison-Wesley, $25, 422 pp.*

**Murray Polner**

American Jews are doing quite well, thank you. In fact, we are doing infinitely better in this country than we have in any other place we have ever lived. We tend to earn comfortable incomes, we have a passion for education, and our religious and secular contributions to American society are unmatched anywhere (including Israel). Moreover, public anti-Semitism has largely disappeared, and the open pursuit of Jewish interests in the political arena is now a fact of life. Still, a tragic history and bureaucratic inertia have today led many Jewish organizations and leaders to minimize these manifest truths, lest they be forced to address more vexing and internally contentious questions. At the same time, many non-Jews fantasize that Jews have it all—especially that Jews somehow "control" the media, Hollywood, Wall Street, and Washington.

J. J. Goldberg, an American who writes for the *Jerusalem Report*, is one of the rare Jewish insiders to deal openly with this hypersensitive subject. Neither diplomatic nor apologetic nor an *exposé*, *Jewish Power* is a candid, shrewd, and constructive examination of these questions from "inside (and outside, too) the American Jewish establishment," where Jews are as divided among themselves as any other group. From anarchist to Zionist, and from secular universalist humanists to those pursuing cultural, nationalist, and religious agendas, American Jews are hardly a monolithic group.

According to some American Jewish organizations, American Jews are in a state of crisis. That crisis is principally linked to religious intermarriage, which, it is argued, threatens "Jewish continuity." This shibboleth often leads those concerned to send their teen-agers to Israel for two weeks rather than, say, more generously funding Jewish religious schools. Others still promote anxieties about anti-Semitism, and encourage a circle-the-wagons mentality. But, as Goldberg points out, most American Jews are not so alarmist, and embrace the open society from which they and their children have reaped so many blessings. Nor have the vast majority of Jews welcomed the small but influen-



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

tial number of Jewish neoconservatives. The Jewish community remains essentially liberal and moderate in political opinion. Pluralism and tolerance remain the bywords. Most Jews identify their religion with ethical and moral behavior rather than ritual observance or participation in synagogue. Not surprisingly, they are reflexively American and do not believe Israel is where they should live or that by choosing America they are living in religious "exile." Goldberg argues, correctly in my view, that after the 1967 Six-Day War, "a small minority of Jews had been allowed to take over the Jewish organizational infrastructure and turn it into an instrument of defensive nationalism." But most Jews "drew back a respectful distance" since Israel wasn't "their highest priority," and "looked elsewhere for expression of their own values."

Goldberg also has interesting things to say about the so-called Jewish control of the media. Yes, many Jews work in Hollywood and within the nation's great news-gathering organizations. But "for all the influence that Jewish individuals wield in the American media...the media remain remarkably uninterested in exploring the Jewish community." That reticence, Goldberg insists, is one of the reasons "why the power of the Jewish establishment remains such a mystery to Americans, both Jewish and non-Jewish." Ignorance increases suspicion. Jewish-oriented newspapers and magazines do cover what happens inside the Jewish community, but, with infrequent exceptions, it is a kept press, replete with "worshipful accounts of Israeli prowess," and afraid to offend sponsors and organizations.

Today, a good many American Jewish organizations are controlled by an aging generation—some actually have no membership at all. Still, they purport to speak for the community as a whole even though the vast majority of Jews have no idea of or even interest in what the organizations are up to in their name. Goldberg criticizes the general timidity of mainstream groups, and especially "the inability of the Jewish leadership to repudiate the anti-civil rights crusade" of some Jewish neoconservatives. A "striking parallel" exists, Goldberg writes, between the Jewish refusal to criticize other Jews and black leaders who have not disavowed "anti-Israel radicals in the black community." For years, many organizations automatically supported anything Israel did and often unjustly smeared critics of Israeli policy, Jewish and non-Jewish alike. In one well-known incident, Jewish Organizations widely castigated the media for their reporting on the invasion of Lebanon in 1982. (The Israelis, though, blamed their own leaders.) As a consequence, the media are still viewed by many as hostile to Israel. Predictably, the Conference of Presidents of Major American Jewish Organizations offered only limited public support for the Rabin-Peres peace process. Goldberg writes that even centrist organizations—except the ADL—"were hesitant to offer Rabin the same wholehearted support they had once given Begin and Shamir." It is far simpler to damn the outrageous Farrakhan than to confront Jewish zealots in their own midst who cursed and vilified Rabin and Peres for negotiating a settlement with Palestinians.

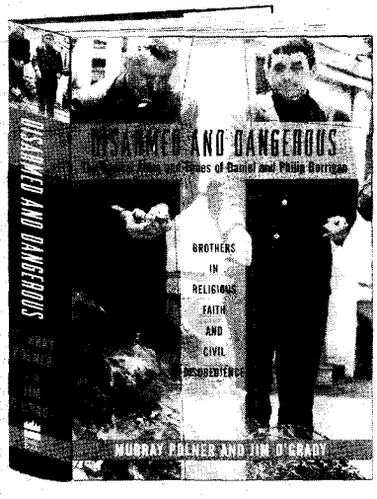
To what extent does the undoubted success of Jews translate into power? It does and it doesn't. American Jews generally believe they now have some degree of influence on the larger culture, but know it is much less than many non-Jews might imagine. Jewish donations to politicians and PACs can make a difference, but favored candidates and proposed legislation lose as well as win. Hollywood and the media attract a lot of Jews, but it is virtually impossible to detect any systematic pro-Jewish bias. There is indeed Jewish "power," but it is a force competing, and often cooperating, with other "special interests" of every size and ideology. That's called democracy. □

---

**Murray Polner**, *who wrote* Rabbi: The American Experience, *was editor of* Present Tense *magazine, and now co-edits* PS *(with Adam Simms), an independent biweekly newsletter of Jewish affairs.*


**What turned the Berrigan brothers into "holy outlaws?"**

In the 1960s, Daniel and Philip Berrigan became the most visible and vocal clergymen in the Vietnam War protest movement. For the first time, learn the full story behind these "holy outlaws," and the issues they still fight for today.


DISARMED AND DANGEROUS
DISARMED AND DANGEROUS
BROTHERS IN RELIGIOUS FAITH AND CIVIL DISOBEDIENCE
MURRAY POLNER AND JIM O'GRADY

**"A fascinating and well-told story."** *—Kirkus Reviews*

BasicBooks
*A Division of* HarperCollins*Publishers*
*Also available from* HarperCollins*CanadaLtd*
http://www.harpercollins.com

At bookstores or call 1-800-331-3761




LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

**Martyrs**
**Contemporary Writers on Modern Lives of Faith**
***Edited by Susan Bergman***
*HarperSanFrancisco, $23, 334 pp.*

**Bernard G. Prusak**

This book cuts to the heart of the matter, the heart of Christian faith: the folly of a God who died naked on a cross. Why don't people believe today? Not because of bad music (if only there were organs, etc.), or the subversion of biblical hermeneutics (in the old days, God was God and the devil was the devil). Because the scandal of Jesus the Christ has been drowned out and leveled off? Here he beckons.

Martyrdom has fallen from grace. And what a fall it has been. Where once there was no greater glory than to die for Christ, and a selfless death obviated the need for further apology, today we know better. What does martyrdom prove? For most moderns, nothing—unless our gullibility and errant dogmatism. Martyrdom has been demythologized, and ambiguity has stolen the show. Early zealots, it is argued, were effectively suicides. Medieval crusaders would sooner have killed than be killed. Missionaries courted death with ignorance and arrogance.

Of course the message is not new. Eminent freethinkers have long greeted religious devotion and heroics with a sneer. And too many apologetics egg this scorn on. Happily, *Martyrs* is not another apologetic. This collection of essays by twenty first-rate writers neither eschews ambiguity, nor succumbs to it; neither aches to restore the halcyon days of yore, nor revels in randomness. No, this is hard-nosed stuff, and it goes against the grain. Implausible? No more so than lives of Christian faith in what editor Susan Bergman calls this "age of atrocity," what the Russian poet and martyr Osip Mandelstam called our "tyrant century." Religious martyrdom, Bergman says, constitutes something like a "shadow narrative" to the twentieth century's horrors, which is a suggestive way to describe the contributions to her book. None of these essayists denies the darkness of human being—our duplicity and our mystery—but they all pursue and redeem it. They hold out hope.

*Martyrs* is composed of narratives, but does not just tell stories; it raises philosophical and theological questions as well. What is martyrdom's truth, to what does a martyr witness? To the willingness to believe, or to the truth of that belief?

The writers—among others, Larry Woiwode, Carolyn Forché, Paul Elie, Robert Ellsberg, Gerald Early, Patricia Hampl, Mark Rudman, Peggy O'Brien, Kathleen Norris, and Barbara Lazear Ascher—explore and contest the complexities martyrdom conceals. The tension created by placing Woiwode's account of the murder of Alexander Menn alongside Early's analysis of the ministry of Martin Luther King, Jr., for example, is shocking. In his best imitation of Dostoyevsky, Woiwode recreates the Russian Orthodox priest's violent death—"[H]is consciousness started fraying at its edges like window screen being ripped to shreds"—and evokes his passing into eternal light. Early, by contrast, never even touches on King's murder; his dense but hypnotic prose made me wonder whether martyrdom itself is not a distracting abstraction. "In the aftermath of a martyr's death," Carolyn Forché comments in her essay, "mythologizing begins in earnest." Martyrdom is mythologized as the resolution and the readiness to die for faith: "Yes, I care enough...," etc. But is such sacrifice rather random and senseless? And another question: Can we live with that?

*Martyrs* is hard-hitting, and by turns jagged, raw, and nauseating. Forché also writes, regarding the murder of Oscar Romero, "[A young soldier in the death squads] had been intrigued...at the way blood from a slit throat makes a soft bubbling sound." "'Did you hear the shot?' 'I saw the hemorrhaging, the blood from the nose, the ears, and the mouth, and there was nothing I could do.'" This book hits like a hammer on ice, shatters, even explodes. Don't come into the faith just for the heck of it. Don't

*"What a nightmare! I dreamed I was sacrificed for a worthless cause."*



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

come just looking to sleep at night.

This summary may make the book sound masochistic. And, after all, the essays document violent death. *Martyrs* may leave us with the impression that Christianity is all misery and no joy, even a sickness. Why does anyone need redeeming? Why ever look for it in religion? It seems to me that many opponents and outspoken exponents of Christianity refuse to recognize that it offers the possibility of a relationship; refuse to recognize that faith does not take us out of the world or set us against it, but might enable us to be in it otherwise, hopefully, and more fully. This is the lesson Patricia Hampl draws from Edith Stein. For Stein, Hampl quotes a friend, "truth did not exist as an abstraction..., but as something incarnated in persons." And greatness was not the willful glorification of the self, but its loss in a story greater than itself, its transfiguration into a site for the drama of revelation to play itself out.

There is nonetheless something unrelenting to this book, something that won't let good enough alone. Just when martyrdom and the self had seemed saved from masochism and anomie, Rudman and O'Brien and Ascher trouble the waters again. Rudman proposes that Mandelstam "became perplexed about where the borderline of fantasy and fact lay between his erotics of exile...and the gruesomeness of being in actual exile." O'Brien reproves Patrick Pearse, an Irish insurrectionist executed for his role in the Easter 1916 uprising, for a "metaphysics of rarefaction," conflating language and spectacle, poetry and performance. And Ascher, remembering the missionaries killed during the Boxer Rebellion in China, questions the boundary between faith and fantasy: "When do faith and stubbornness merge and become something else?"

Kathleen Norris tackles the sickening case of Maria Goretti, a little Italian girl celebrated by some Roman Catholics as the embodiment of a sexual ethic: better killed than raped. Norris decries not only the enthusiasm for Goretti's eternal virginity, but also the blindness to her authentic virtue: bravery before inevitable violence.

Last summer I made a pilgrimage to Dachau. Although I had visited Munich several times already, I had never gone to the camp. It was hot, and the sun was beating down; and I got to feeling sick. The Carmelite nuns have a cloister, consecrated to the Holy Blood, outside the western wall; I went into it and knelt in a pew. And it struck me how impossible it was to pray there, and also how impossible it was not to pray there; at Dachau, prayer is the only "answer." I was terrified by the nuns' devotion; how do they do it?

*Martyrs* gives us some clues. □

---

**Bernard G. Prusak**, *a 1995 graduate of Williams College, is* Commonweal's *1996–97 editorial intern.*

# WHAT MADE GEORGE RUN?

**Going the Distance**
**One Man's Journey to the End of His Life**
***George Sheehan, M.D.***
*Villard Books, $22, 185 pp.*

**Hugh O'Neill**

We often treat books about death and dying as being of interest only to a narrow audience—which, given the universality of the experience, seems testimony to our capacity for denial. But as the baby boomers turn fifty, more of us may find our thoughts turning to the final stages of life. George Sheehan's *Going the Distance* would be a good book to pack for the journey.

As a young man, George Sheehan—who died in 1993 at age seventy-five—had been one of the nation's leading collegiate distance runners. He later became a highly regarded cardiologist, a husband, and the father of twelve children.

In the early 1960s, when a hand injury forced him to stop playing tennis, Sheehan took up running again. What began as an alternative form of exercise soon became a passion. Sheehan helped show that middle-aged athletes could still be competitive—something we take for granted in the era of Cal Ripken and

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Carl Lewis, but in the midsixties it was a radical idea. In 1969, Sheehan ran the fastest mile ever run by a fifty-year-old.

"Doc" Sheehan found in the ascetic life of the long-distance runner a new way to connect with his own spiritual side. As he gained new insights into his running and his life, he began to share them—first through a column in his local newspaper, then in the magazine *Runner's World*, and in several popular books. As the running boom of the 1970s took off, authors like Jim Fixx taught millions of Americans how to run. George Sheehan helped them understand why they ran. Eventually Sheehan gave up his medical practice, and became a full-time writer and lecturer.

But in 1987 Sheehan's life abruptly changed once again, when he learned he had prostate cancer. A man who had been notably successful at holding off the physical effects of aging (he ran his fastest marathon, 3:01, at sixty-one) suddenly had to confront his own mortality. He was determined to make dying a learning experience, and to share that experience through his writing. The result is *Going the Distance*.

Like a marathon runner who knows he has neither time nor words to waste, Sheehan writes in simple, stripped-down prose "about what dying means to a person undergoing it." The book is in part a straightforward account of what it's like to have prostate cancer, and how he dealt with it. Told by a physician that "more men die with prostate cancer than of it," he took the remark not as a comfort but as a challenge—in the end he might not be able to defeat the cancer, but he was determined not to die in the meantime from any preventable ills.

He kept on running, but eventually found his strength ebbing—first from the cancer, and then, ironically, from the hormone therapy that slowed the growth of his tumor by depriving it of testosterone. "Within a season of running, I had become old. I lost what had fueled my life the past twenty-five years."

But just as he had done when facing middle age, Sheehan found in aging new possibilities for growth. "To many people," he tells us, "growing old seems like the endgame in chess: life winding down in a series of small moves with lesser pieces. As I age I have discovered this is not true....The aging game is chess at its best. The opening gambit may have been made long ago. The responses long since set in motion. Some pieces have indeed been lost. But the board is still filled with opportunity."

Like others before him, Sheehan saw parallels between aging and childhood. Old age, he tells us, should be a time of exploration. Adults are too preoccupied with the known world, "the having and the getting, the deeds and wealth of their generation. Children and old men venture beyond the known, to the *terra incognita* that surrounds our lives."

Sheehan saw both children and the elderly as preparing for their next lives—children for adulthood, and the elderly for eternity. As his illness progressed he began to wrestle with his religious beliefs. He found himself agreeing with William James, who admitted to having "no living commerce with God," but found the case for his existence compelling.

"Eventually every Christian has to ask himself or herself, 'What do you think of Christ?'....My feeling is that there is a Christ for everyone...."

Just as the approach of death brought Sheehan's relationship with God into focus, it also brought him back to his family after a period of separation. Sheehan seems always to have found it easier to deal with his own interior life than with those around him; his daughter Ann once said that his idea of being sociable was to have other people in the room while he was reading. But in his last years, he drew closer to his wife and children. He nevertheless seems to have found it difficult to write about his family; how his relationship with them changed and grew is the one area in which the reader comes away feeling that the author is holding back.

Yet *Going the Distance* still manages to convey something of the family's strength and closeness. Each chapter begins with an excerpt from comments Sheehan's children made at his funeral; and the book ends with an epilogue by his eldest son, George. Each helps reveal the human side of a man who sometimes writes as if he thought he could beat death by intellectualizing it.

In one of these eulogies, Sheehan's son Tim recounted a story from his father's years at Manhattan College. Nearing the end of a cross-country championship race, with six of his teammates trailing, George slowed down until, one by one, they caught up to him. The seven runners crossed the finish line together, arm in arm. At the end of his life, his son suggested, Sheehan had once again slowed down, looked back, gathered his family, and brought them together across the finish line. □

**Hugh O'Neill** *is president of Appleseed, a consulting firm located in New York City.*

**The Center for Development Studies**

is sponsoring an

**educational trip to Honduras**

June 30 to July 14, 1997

Readings and group discussions on the history of Honduras, the problem of underdevelopment, and liberation theology. Visits to a Christian development agency, a poor urban neighborhood, a rural community, a banana workers' union and a banana plantation. A seminar with leaders in organizations for women.

For information, contact:
Dr. Charles McKelvey
Center for Development Studies
210 Belmont Stakes
Clinton, South Carolina 29325
(864) 833-1018
FAX (864) 833-8481
e-mail: cemck@cs1.presby.edu



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

## RELIGION BOOKNOTES

**Lawrence S. Cunningham**

I read this third volume of Marty's history of religion in America while on vacation in Florida last summer. While hardly a "page turner," it is, as everything Marty writes, well done. Florida was also the appropriate place for me to read it. Florida is my home state, and I had lived there on the Gulf Coast during the years Marty chronicles. It was there that I first knew about (to the degree that I did at all) Fulton Sheen on the television, Senator Joe McCarthy lambasting the Communists, and Paul Blanshard (a *bête noire* to us) doing the same to the Catholics, while every Notre Dame football victory was considered a fifth mark of the One True Church.

**Modern American Religion: Under God Indivisible 1941–60**
by Martin E. Marty
*University of Chicago, $34.95, 548 pp.*

Marty's book is not simply a chronicle of this period. It is, rather, an interpretive history of American religion from the start of our involvement in World War II to the end of the period of Protestant hegemony, an end symbolized by the election of John F. Kennedy. Marty shows that the period of the war engendered a certain honest if papered-over religious consensus in order to focus on a common enemy. Just think of those army units in Hollywood movies composed of a spectrum of Irish, Jewish, Polish, Southern, and African-American names.

In the postwar period, however, there was a real fear among some Protestant commentators that Catholics (growing in numbers, education, and economic strength) might overwhelm the culture—a fear not assuaged by the situation in countries like Spain where the Catholic majority was less than tolerant of Protestant minorities.

The religious scene was not simply one of polarities. Apart from the articulation of a "civic faith" (of which Will Herberg's *Protestant, Catholic, and Jew* was paradigmatic) and the tensions between liberals and conservatives within Protestantism, there were the more vexatious and deeper questions. Where did the African-American fit into this picture? What to do about the genteel (and not so genteel: I remember Florida motels with the "restricted clientele" signs) anti-Semitism in the culture? Could one legitimately combine piety and patriotism (a kind of religion ruthlessly satirized by writers like Peter DeVries and Flannery O'Connor)? How did the evangelicals fit into this picture? The 1950s, after all, saw the rise of evangelists like Billy Graham who would play their part on the national scene.

Marty skillfully weaves these disparate threads together by means of this thesis: that to the tradition which strove for consensus, ecumenical and interreligious cooperation, and a healthy symbiosis of faith and culture, there was a countertradition which was critical, resistant, aggressive, and skeptical of the culture. Nonetheless, Marty sees the Eisenhower years as a time when there was a broad, if shaky, national consensus emerging, shaped somewhat by the cold war, but heading for trouble in the 1960s—a period which he will address in his next volume.

The most attractive feature of Marty's book is his skillful use of popular culture to flesh out his history. He examines at length, for example, Will Herberg's three religious groups by discussing a trio of postwar best-sellers: Joshua Liebman's *Peace of Mind*; Fulton Sheen's *Peace of Soul*; and Norman Vincent Peale's *The Power of Positive Thinking*. All were best sellers; all reflected the optimism of the period; all attempted to speak to a broad audience; and all are period pieces. Liebman wrote without any serious discussion of the Holocaust; Sheen's book had, *sotto voce*, Liebman in mind; and Peale's book was quintessential spiritual uplift. What strikes me as curious is that Marty does not mention the single most influential and popular Catholic book of the postwar period (still in print and still widely read): Thomas Merton's *Seven Storey Mountain* (1948), which sold 600,000 copies in its first year. If there ever was a book that told a story counter to the sweetness and light of Liebman, Sheen, and Peale, it was Merton's (very unecumenical!) conversion autobiography. Ask any committed Catholic of my age (especially if he or she were tempted to the religious life), and that individual will tell you that Merton's book was a powerful influence.

In fairness to Marty, he stipulates that he sought out representative persons—largely Caucasian males—who did the writing, organizing, etc. That did not permit him to drop a step below intellectual history to reflect on (in the case of Catholics) the crucial impact of parochial education and the seminal role of such innovative women as Sister Madeleva who, among other things, developed the first graduate program in theology for women in this country.

Alas, I am asking Martin Marty to write a different book with different parameters. What he has chosen to do he has done exceedingly well. Volume 3 only makes me wish that volume 4 be not far behind.

**Martin Buber: Prophet of Religious Secularism**
by Donald Moore
*Fordham University Press, $18, 248 pp.*

Donald Moore's book on Buber is an updated version of a work he first published in 1974 which, in turn, was a reworking of a doctoral dissertation written for the University of Strasbourg and inspired by work he did on Buber with Maurice Friedman in the 1960s. I note this long genealogy to illustrate how long the author has engaged the life and thought of one of the most fecund religious philosophers of this century.

Buber was not universally loved by his fellow religionists in his adopted land of Israel (he moved there in the late 1930s), both because of his passionate support for a binational state and his lifelong unwillingness to participate in syn-



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

agogue life or accept the imperatives of Orthodox observance. Furthermore, he was often in the midst of heated debates about his scholarship (most famously with Gershon Sholem with respect to his understanding of Hasidism). That being said, who would argue with the judgment that he made original contributions to religious thought?

Apart from Buber's work as a biblical translator, commentator, and meditator on the riches of Hasidism, it seems to me that nobody in the modern world has better understood in depth and lived more deeply the conviction that life is dialogue in the deepest sense of that term. Nor is it always appreciated that Buber's insistence on the I/Thou relationship is rooted in one of the most profound aspects of the Bible: that the covenant between God and Israel is essentially cast as a dialogue: I will be your God/You will be my people. The covenant is only a covenant when the "I" of God is answered by the "Thou" of people. That conviction gives rise to Buber's famous assertion that God cannot be expressed but only addressed.

The implications of that insight (as Moore so well says) compelled Buber to engage issues of human sociology, education, communications, and so on. I found myself jotting down in my notebooks lines and words of Buber quoted by Moore that shed light on any number of issues that concern me. In his final (new) chapter, Moore writes about Buber in relation to some strands of Catholic theology (especially in Karl Rahner), but I think he makes too much of the links between the apophatic strain in Buber and Rahner. I did keep thinking about how this material would affect the way we think about prayer, and how Buber's dialogical thought might help us positively to critique recent thinking about liturgy.

Moore is deeply involved in Jewish/Christian relations (he has also done a book on Abraham Heschel) and, as such, is a loving and gentle reader of Buber. This work is not a substitute for the biographical studies of Maurice Friedman, but it is a solid, well-researched, and sympathetic reading of one of the truly crucial spiritual masters of our age. Reading Moore might well spur a person to go back and read Buber.

**Mediators between Human and Divine: From Moses to Muhammad**
by John Macquarrie
*Continuum, $19.95, 171 pp.*

Over thirty years ago, John Macquarrie tells us, he wrote that Christian theologians should learn from other religious traditions and not proselytize among them. Now retired from his chair at Oxford, Macquarrie has not repented of that youthful conviction. This slender book is his attempt to learn from other traditions by providing a series of portraits of great religious leaders who, to use his term (which he borrows from Schleiermacher), are "mediators" of the divine. Macquarrie likes that phrase both because he sees such persons as conduits of the transcendent and because it seems more inclusive (and less given to misunderstanding) than "savior" or "prophet" or "sage."

Macquarrie provides nine such portraits (Buddha, Confucius, Jesus, Krishna, Lao-tzu, Moses, Muhammad, Socrates, and Zoroaster) by extending the so-called time frame of the axial period described by Karl Jaspers to the rise of Islam. He has also chosen these figures on the grounds that even when they wrote little or nothing at all, a body of Scripture rose in association with their persons and teaching.

The basic presupposition in writing these portraits is to "put forward as faithfully and impartially as I can accounts of nine great mediators of the spiritual life, and in order to do this, I try to confine myself to facts and hypotheses which are open to my readers...." While Macquarrie lets each tradition speak for itself, he also judiciously interprets similarities (or dissimilarities) of insights or positions. His basic intention is to show that each of these mediators in his own fashion brought "to a group of human beings a new or renewed sense of holy Being." Macquarrie says "holy Being" intentionally since he knows fully well that the word "God" does not do justice to other designations such as the One or the Absolute.

Macquarrie is a graceful writer, widely read in the sources, with an approach that is neither mindlessly syncretistic nor triumphalistic. Those who would like an intelligible account of some of the great world religious figures will find this a helpful and readable work. The material is interesting in its own right, and made more instructive by a deeply committed Christian theologian and Anglican priest


**ST. JOSEPH'S CHURCH** in Greenwich Village presents the upcoming lectures of

The 1997 MILLENNIUM Lecture Series

*January 23, 1997 at 7:30P.M.* Lecture 3
**Eugene LaVerdiere, S.S.S., Ph.D., S.S.L.**
Adjunct Professor of New Testament, Catholic Theological Union, Chicago
**"PROCLAIMING THE DEATH OF THE LORD"**

*February 6, 1997 at 7:30P.M.* Lecture 4
**Gerald O'Collins, S.J., Ph.D., S.T.L.**
Professor of Systematic and Fundamental Theology, Gregorian University, Rome
**"THE RESURRECTION OF JESUS"**

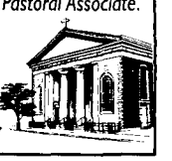
*March 20* **Avery Dulles, S.J., Ph.D., S.T.D.** *April 24* **Richard McCormick, S.J., S.T.D.**
*May 8* **David Tracy, S.T.L., S.T.D.**

Lectures will be in the Church and are free to the public. Everyone is invited. Reserved seats for the entire 1997 Series are available for benefactors who contribute a onetime gift of $100 or more. We look forward to welcoming you.

Rev. Aldo J. Tos, *Pastor*; Rev. Michael K. Holleran, *Parochial Vicar*; Sister Anne Tahaney, *O.P., Pastoral Associate.*

A,B,C,D,E,or F trains to W 4th St.; 1 or 9 trains to Christopher St., walk 1 block east. PATH: 9th St. or Christopher St. Stations. BUS: M5 or M6

ST. JOSEPH'S CHURCH
IN GREENWICH VILLAGE
371 SIXTH AVE., NEW YORK, NY 10014
Tele:212-741-1274 FAX: 212-741-2147






LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

reading sympathetically the traditions of others with openness and respect.

Cullmann's book on prayer in the New Testament appeared in German when the distinguished Swiss theologian and exegete was in his ninety-second year. His landmark works on Peter in the New Testament and his studies in Christology were models of ecumenical sensitivity and high learning appreciated both in Reformed and Catholic circles.

**Prayer in the New Testament**
by Oscar Cullmann
Fortress Press, $19, 190 pp.

This current work treats a somewhat under-researched topic. Even though Joachim Jeremias's *The Prayers of Jesus* is justly famous, it is wonderful to have a new study which treats the subject of prayer from the Gospels through the Pauline literature and the other books of the New Testament. Cullmann surveys all of the instances where prayer is a feature of the New Testament text while drawing on his vast learning to elucidate what those texts mean. Needless to say, he devotes a number of keen pages to the Lord's Prayer and summarizes much of the research which has been done on that *locus classicus*. In his discussion of Paul, he sorts out the Pauline vocabulary in order to provide further nuance for his own reflections. He is particularly good on the role of the Spirit in Paul's theology of prayer. However, Cullmann does not deal at any length with the liturgical underpinnings of various Gospel pericopes, and his reflections on New Testament texts other than the Gospels and Paul are rather perfunctory.

The whole work is framed by an introductory chapter on prayer as a problem and a final chapter in which Cullmann reflects on the place and pertinence of prayer in the contemporary world, especially from the perspective of theological problems. The text is fully annotated and there is an index of scriptural citations and of names but, alas, no subject index. This book is too brief to be anything like definitive, but what is here is rich and its very existence is a tribute to the energy and dedication of this world-class twentieth-century scholar.

The fat tomes of *The Oxford Encyclopedia of the Reformation* landed on my desk some months ago, and I have been contentedly browsing in them in my spare moments ever since. The editor notes that his vision of this handsomely produced work (wonderful clear printing, excellent indices, useful maps, but no illustrations) was to understand the term "reformation" within the broader religious culture of sixteenth-century Europe. Indeed, the reviewer in *The Times Literary Supplement* suggested that a better title for the work might have been *Encyclopedia of the Age of the Reformation*.

**The Oxford Encyclopedia of the Reformation (4 volumes)**
edited by Hans J. Hillerbrand
Oxford University Press, $450, 1,977 pp.

I think the present title is quite serviceable. For a long time now, scholars have made much of the larger issues that made the Reformation possible. Thus, a goodly amount of attention is rightly given to Catholic issues since the reforming impulses in Catholicism go back deeply into the Middle Ages.

This more contextualized and ecumenical understanding of the Reformation explains why, for instance, the entry on John Calvin was done by the German Catholic scholar, Alexandre Ganoczy, and why the entry on catechisms takes issue with the older view that catechisms were a new literary form "springing *ex nihilo* out of the supposed 'catechetical vacuum' of the late Middle Ages." The entry on Luther was written by Martin Brecht whose three-volume life of the reformer has been available in English for some years. That biographical entry is then followed by lengthy articles on Lutheranism, Lutheran theology, a wonderfully interesting article on Lutheran historiography, and a separate entry on Luther's catechisms. Each of these short essays has a separate and rather complete bibliography of sources for further reading.

An attempt at comprehensiveness is evident in many of the entries. "Preaching and Sermons," for example, has separate commentaries on the four major regions of Europe. Articles like those on the liturgy and on sacraments cover all the denominational bases. In the generic article on Protestantism there is also an entry on the history of the use of the word "Protestant." After "Reformation" there is a very useful long entry on "Reformation Studies" that might

***"At first glance, this looks like a* big *book!"***



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

well be read as a kind of prologomenon to the encyclopedia itself. Finally, I would like to single out the four excellent articles on the Bible which treat seriatim, theories of hermeneutics and exegesis, editions, translations, and biblical commentaries. These long entries, with their extremely useful bibliographies, provide an excellent overview of both historical and theological issues.

Along with these extensive essays on major figures or topics there are also excellent shorter articles on other historical figures, geographical sites important for the Reformation, general cultural topics (art, architecture, music, the role of pamphlets and printing, etc.), and fine entries on popular religion in general (again subdivided by country) and subsets of this topic (for example, magic).

Of course, one of the best things about reference books of this sort is running across things which one had never heard of before. I read with some mild interest of the "Gnesio-Lutherans" which led me to look up "Flaccus Illyricus" as well as "Andreas Osiander," which led me to "Nicholas von Amsdorf," when, I must confess, attention flagged and "Weddings" and "Witchcraft" caught my attention. You get the idea.

Apart from my casual browsing, I have reached for these volumes frequently to look up something pertinent for class or to track down a reference in my reading. In my estimate, this project is a great success. The volumes need to be in every decent college or university reference library. Those individuals who can afford it should consider purchasing the encyclopedia. Professor Hillerbrand and his collaborators deserve plaudits for executing what must have been a Herculean task of assigning and checking the articles (a number were penned by continental scholars and then translated into English), while Oxford University Press should be equally praised for the beauty and care with which it has brought this work to the reading public. □

**Lawrence S. Cunningham** *teaches theology and chairs the department at the University of Notre Dame.*

## CORRESPONDENCE

*(Continued from page 4)*

a sense of isolation and a longing for more congenial environs. Nor is the priesthood so obviously the calling of choice for one so gifted; one thinks of fashion design, photography, choreography, etc.

Shekleton's narrative makes sense only if one adopts as primary a sexualized view of human existence. It is a lens that will sexualize even the "cloaked" ceremonial movement of liturgy: "And movement speaks sex. It always speaks sex because a body is always a sexed thing." I am quick to acknowledge that liturgy plays deeply upon our fleshly senses and upon our attraction to, and longing for, beauty. It is one thing, however, to respond to the aesthetic sensuality of liturgical word, symbol, and rite; it is another to sexualize that ritual action and response. Granted, we live in a highly eroticized culture, one keyed-in on "hormonal impulse." Even so, the Mass does not seek to imitate or duplicate our cultural milieu. Rather, it seeks to mirror and draw us nearer to another kingdom.

Finally, in reference to Shekleton's image of the "sylvan knoll" of priesthood, I cannot help wondering about the accuracy of his depiction. He suggests that leaving the knoll—an act demanding "open eyes and hearts and bodies"—engages the "more harrowing route." Undoubtedly, it is a courageous act. But how many priests—homosexual or heterosexual—who remain upon the knoll would characterize their own journey as a "leisured walk," free of thorn bushes, mud holes, and the occasional land mine?

MICHON W. MATTHIESEN
*Petaluma, Calif.*

### Celibacy & surrender

Re: "Homosexuality & the Priesthood": I rather admire the courage of churchmen and women who choose to go public with their vocation crises; I wonder if it isn't in part an attempt to cast a wide net for clues in their search for a clearer priestly (sisterly, brotherly) and sexual identity. On the chance that this is the case with John Shekleton, I wish to offer my own modest resolution of the tension between homosexuality and the priesthood, though the issue may now be moot for your writer.

I believe God makes some people gay, without saying why. I believe God calls some gay people to the priesthood. I further believe he calls gay priests (and sisters and brothers in the religious life) to celibacy, which is a distinct call that the Western church links to the priestly and religious vocations. Celibacy, as I see it, is for those who are willing to consecrate all their love, their sexuality, and their will to an intimate and accessible God, an all-filling and all-fulfilling Spirit-Lover. The vow of celibacy is thus a special pledge to seek out and

**BECOME A '97 ASSOCIATE**

☐ Benefactors $1,000
☐ Supporters $500
☐ Patrons $250
☐ Charter $125
☐ Sustaining $50

☐ Full amount enclosed
☐ Half enclosed; remind me of the balance in 6 months

Name
Address
City, State, Zip

Memberships are tax deductible

COMMONWEAL ASSOCIATES 15 Dutch Street, New York, NY 10038



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

surrender to this Spirit-Lover with one's whole heart, soul, mind, and strength. After twenty-one years in the priesthood, I have finally come to be grateful that the church demands this. It is something I thought was patently impossible for me, and, unaided, it is. But I also believe God would not call me without providing the means to respond in the church as it is. And doing so has become the joy of my life.

We are part of a culture that glorifies self-fulfillment defined in physical terms such as wealth and possessions, power and control, and favorite sexual activities. Indeed, I believe many of us are truly addicted to some of these. The power of the addiction often exceeds our power to resist, and we may thus build our spirituality around it, accommodating our call to the compulsions we have learned to love, believing them to be a necessary part of our life style. I can only be grateful that the God who invited me to love and serve him above all has shown himself more powerful than these drives and has gradually given me the freedom not to act on them. Having received this freedom as a gift, I choose to offer it back to the giver in the form of celibacy observed as the church defines it. Naturally, I cannot assume that everyone who asks for this gift receives it. I can, however, suggest that it be explicitly and diligently sought. I asked, and I received. Praise God.

NAME WITHHELD

## A 'trinitarian' church

With reference to the interview with Father Thomas Reese and the review of his book *Inside the Vatican* in the issue of December 6, 1996, allow me to comment. Neither a democracy, an oligarchy, a monarchy, nor a dictatorship, the Catholic church is a communion of trinitarian elements: congregational, episcopal, and papal. Father Reese demonstrates that the papal dimension is structurally strong but that the episcopal is weak and the congregational almost nonfunctional.

Absent strong and vital episcopal and congregational organs, an excessive papalism can turn the Body of Christ into an amoeba or a paramecium. Of course, a rampant congregationalism could do the same and an excessively autonomous episcopacy could make us isolated cells unable to exercise our catholicity. Each of the three organizational branches of the church must be firm and active enough to perform its distinct functions.

Bishops, individually and as the world episcopate, must be seen in their collegial, co-governing role with the pope. They are not deputies or aides of the pope but leaders of local churches as he is the leader of the universal church. They must not be relegated only to advisory roles. Church structures and procedures must not violate the constitution of the church by making the pope a "bishop of bishops" or exclusive executive; he is chief bishop and the "strength and support of the rest of the brethren." Perhaps bishops should not be cardinals, lest their line-leadership work be compromised by or subordinated to the staff advisory positions of cardinals.

In his projected future work of studying the impact of the computer revolution on the church, Father Reese may develop insights for structuring effective means for the congregational, lay element to witness to, express, and develop its faith. In *On Consulting the Faithful in Matters of Doctrine*, John Henry Newman showed how the universal priesthood in the early centuries maintained and defended Christological orthodoxy. Do we have a mechanism in the contemporary church for enabling such action?

FRANK C. ARRICALE
*Queens, N.Y.*

## It's cost-effective

Living on a limited income in retirement, on occasion I question the wisdom of paying the relatively high subscription price for *Commonweal*. But sometimes it pays off, as in a recent session of a parish discussion group when my nonoriginal and inelegant reply to a question was: "The Jesuits are the church's brain trust." The December 6 issue offered a delightful proof of that statement in the form of Father Thomas Reese's responses in his interview with Margaret O'Brien Steinfels. I was also charmed by his big cheerful smile. But where are the canary feathers?

CHARLOTTE E. WRIGHT
*Midland, Tex.*


## CLASSIFIED

RATES: $1.10 per word; 12 word minimum. Discounts 5 percent, 3 times; 10 percent, 6 times; 15 percent, 12 times. Advance payment required. Discounts and monthly billing available for repeat advertisers. For additional information call 212-732-0800 or write COMMONWEAL, 15 Dutch St., Room 502, New York, NY 10038-3760.

### Ministry Program

**WANT TO BE A PRIEST, RELIGIOUS, LAY MINISTER (MALE OR FEMALE) IN THE CHURCH? Mater Dei Institute for Ministry Formation.** Providing theological degrees and pastoral leadership preparation. Write: Mater Dei, Gonzaga University, 405 E. Sinto, Spokane, WA 99202-1849. 1-800-633-2252, ext. 360. Financial help available.

### Manuscripts Wanted

**MANUSCRIPTS WANTED. ALL TYPES.** Subsidy Publisher with 75-year tradition. 1-800-695-9599.

### Position Available

***THE OTHER SIDE,*** the Christian magazine of peace, justice, and spirituality, seeks a **full-time editor**. Solid editorial and writing experience, good organization, grounding in justice issues, and strong biblical background are essential. We offer excellent benefits and work on a common salary structure—currently $17,745 per year for individuals with generous stipend for dependent children. Contact: Search committee, 300 West Apsley, Philadelphia, Pa. 19144, 215-849-2178, TOS.PA@ecunet.org.

### Audio

**"MY BROTHER DAN,"** Bishop Thomas Gumbleton. Pre-paid audio tape @ $10.95. Catholic Parents Network, 5813 33rd Ave., Hyattsville, MD 20782, (301) 927-8766.




LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

# THE DYER AVENUE EXPRESS

*Francis J. Principe*

For many New Yorkers, riding the subways is something to be avoided whenever possible: a fate worse than paying a humongous cab fare. The stairways are long and steep, the signs can be more puzzling than enlightening, and, most of all, the trains and the station platforms are often jampacked.

Well, the subway skeptics are missing something. First, the fare is (relatively) cheap. Second, the ride is (usually) pretty fast. I'm a "frequent flyer" on the No. 5, the Dyer Avenue Express; the trip from the Baychester Avenue station in the North Bronx to mid-Manhattan (a goodly distance) takes about forty-five minutes if there are no unexpected delays. (Granted, it's a law of nature that the delays will happen when *least* expected and *most* inconvenient.)

But my biggest reason for ignoring the down-side of subway riding is, in a way, sociological. Any rider who cares to look around gets a chance to observe a daily sampling of the city's racial, religious, and ethnic groups: what politicians like to describe as a "gorgeous mosaic," but in fact appears rather more like a Jackson Pollock abstract.

You see, for example, the entrepreneurial spirit of some of the newly arrived immigrants who go from car to car, offering discount prices on newspapers, gum, candy, incense sticks, flashing yo-yos, dolls, toys, even cellular phones. It may be that there are also more illegal, even sinister transactions occurring, but if so they're taking place in the darker regions of the subway platforms, not on the trains.

Even more interesting, for me, are the outward signs of inward religious faith one sees on display in the subways—not the kind of thing non-New Yorkers would expect. An elderly couple speaking Yiddish, a young man topped by a yarmulke, a Hasidic couple wearing their distinctive garb: All testify to the still-strong Jewish presence in the city. An increasing Islamic element is reflected in the habit-like dress of some Muslim women and the neat dark conservative suits of men reading the Koran and wearing their skull caps. Here is a Sikh with his beard and turban; there a Hindu woman in a colorful sari; the Indian subcontinent and Eastern religions are well represented.

Understandably, I take even more notice of symbols displaying different Christian beliefs. The Catholic presence is rather low-key. No longer does one see a priest reading his breviary, only rarely a nun in traditional habit. But there are still some women and even men fingering their rosaries or reading what appear to be novena prayers. Members of mainline Protestant denominations are surely there, but they are short on recognizable symbols, though it's likely that some of those who pore over their Bibles are among these close relatives of ours.

The Pentecostal presence is strong. There are men and women who use the subway as a mobile pulpit. They zealously call upon their often weary and wary fellow passengers to give up lives of sin and accept Jesus as their savior. If it is hard to accept their simplistic theology and made-to-order exegesis, it is easy to admire their strong faith and the courage they show in the face of the indifference and even hostility they encounter from some other riders.

On Sunday mornings you can hardly help noticing how many passengers are obviously on their way to worship. Almost all are African-Americans and Latinos: both men and women dressed in their Sunday best, the women sporting elegant hats, the men carrying their Bibles. Most of these, it's clear, are traveling to a service that will last a lot longer than your average Sunday Mass. You don't have to be a Sherlock to know that these are the people who do the jobs that nobody else wants—in restaurants, office buildings, hospitals—that keep the city running, and whom the Lord would forgive if they stayed home to rest on the Sabbath. Here they are, soberly and decently dressed, traveling to a sanctuary where they will praise God for the blessings of a life that most of us would find hard to endure.

All this in the secular city *par excellence*, where, it is widely supposed, any deity to be invoked will be an abstract, non-involved being whose existence is unproved and whose mandates are up for debate. Well, yes, that's the religious profile of New York that's projected in the media, not without cause. But ride the subway. The people I see on the No. 5—many of them residents of the "inner city"—aren't insulated from the climate of religious indifference and antireligious hostility that surrounds them. They rise above it; their faith is alive.

Some will contend that this faith is an escapist psychological crutch that helps poor and struggling people cope with their difficult lives. Could be, in some cases. But in my observation the faith of most believers conveys the gift of meaning, assures that we are not alone in the cosmos, that creation is fundamentally gracious. That's rather more than consumerism and self-seeking ambition can do for religious skeptics. But then, on or off the subway, I'm not just a passive observer of the people who live by faith. I'm one of them. □

**The Reverend Francis J. Principe** *is head of the religion department at Cardinal Spellman High School in the Bronx.*



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

**COMMONWEAL AND NATIONAL CATHOLIC REPORTER SALUTE**

# ROBERT HOYT
# ON HIS 75TH BIRTHDAY!

**FRIDAY, FEBRUARY 7, 1997**

**Symposium:** 1:00–4:[illegible] P.M.
**Liturgy:** 5:00–6:00 P.M.
**Reception & Gala Dinner:** 6:15 P.M.

**Fordham University**
**Lincoln Center Campus**
**113 West 60th Street**
**New York, NY**

**The Symposium**

**I. Scott Appleby, John Lee and others look at NCR's first years**
**II. Peter Steinfels and the editors of NCR, Commonweal, Crisis, America, and the National Catholic Register examine the role today of the independent Catholic press vis-à-vis the Catholic Common Ground**

**JOIN US!**
**Symposium only: $20**
**Full program, including dinner: $100**

For tickets, clip and return with payment to:
*Commonweal*
15 Dutch Street, Room 502
New York, NY 10038

Name _____
Address _____
City/State/Zip _____

Number of tickets requested:
Symposium only tickets @ $20 _____
Full program & dinner tickets @ $100 _____

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED